CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, APRIL 2, 1836. NO. 764.---VOL. XV.—NO. 14.

RELIGIOUS MISCELLANY.

MASSACHUSETTS PEACE SOCIETY.

CIRCULAR.

Boston, March, 1836.

Sir,—The undersigned, appointed by the Massachusetts Peace Society, a Committee to increase the number of members and the funds of the Society, ask leave to lay before you a brief statement of its condition and prospects, and such considerations, as, it is hoped, will induce you to give your name and contributions to its aid.

The society was instituted in 1816, and owed its origin in a great measure to a pamphlet entitled, 'A Solemn Review of the Custom of War,' written before that time, by the Rev. Dr. N. Worcester, of Brighton, and which has recently been revised by him, and reprinted by the Society, and to which we earnestly invite your attention. The same publication probably induced the institution of the London Society for the Promotion of permanent and universal Peace, in the same year, which is making great expenditures, and exerting great influence in the cause. In so short a time as the year 1821, owing to the exertions and publications of the venerated individual we have named, the number of members of the Society amounted to over 500, and its regular publication, 'The Friend of Peace,' was very extensively distributed.

Other auxiliary and kindred societies have since sprung up in America and Europe, and the experiment is in a train of progress, which, while it urgently demands further aid for its prosecution, cannot, consistently with our duty to God, or our love to man, be without further effort abandoned.

In proposing the mitigation and ultimate abolition of War, at least so far as christian or civilized nations are concerned, we feel it unnecessary to say any thing in proof of the benevolence of the design, or the magnitude of the evil we would remedy. We assume that you cannot be uninformed, or insensible on these points, although you may not be aware of the important fact our computations have demonstrated, that the destruction of human life, the desolation and suffering, the corruption of religion and morals, and the incalculable expenditure of property, have been, each and all, far greater from this cause, than from all others which have existed in the world, combined together; and on the ground of the merit of the object, merely, we feel a confidence, not only that the small contribution or exertion we ask would be readily conferred, but even that great anxiety should be felt by every benevolent christian, that he should not miss a participation in an enterprise aimed at the extinction of the greatest of all human calamities.

On the practicability of this design by any means which can be employed by Peace Societies, we expect you to be more skeptical, and to this point, we wish chiefly to direct our remarks. The most obvious aspect of the efforts making in favor of peace in the minds of those but slightly acquainted with them, and which most prevents their co-operation, is, that the causes which constantly reproduce wars, are deeply seated in the nature of man, the condition of the social state, the political organizations, and the martial feelings and customs which have descended from the most remote antiquity, and pervaded the whole habitable globe, and any attempt made by small associations of powerless individuals, however benevolent, to contend with such a vast fabric as the belligerent custom, sustained by the revenues of nations, the physical power and ambition of rulers, and the gaudy attractions of pageantry, is like the contest of the insect with the giant, and can only be regarded with derision, and terminate in utter failure. We readily acknowledge the impressive plausibility of this view of the case, and we are anxious to dissipate it, because we believe that its prevalence is the only formidable obstacle to our complete success.

We meet it then, in the first place, by pointing to the records of divine revelation, and showing there the promise of the ever faithful God, that wars shall cease to the ends of the earth, and that nations shall learn them no more. Now it is the universal admission of the present age, in which you will doubtless concur, that the fulfilment of the promises of God is not to be expected from miraculous operations of his power, but from the voluntary exertions of his human subjects, brought by religious knowledge into obedience to his will, and we have therefore the highest reason to believe, that endeavors for the pacification of the world, made in the spirit of that obedience, of christian philanthropy, and confidence in his assurances, will not be unsustained by him, and abandoned to discomfiture. We rest not our hopes therefore on our own weakness, but on a power surpassing that of Empires, and appeal to you, if we have not a ground of encouragement in the voice of Omnipotence, paramount to the dread of national power, passions, and interests, however imposing they may be.

Again. We derive hope of success from the ascertained fact that the pacific views we advocate are now entertained by a large portion of the intelligent and influential citizens of the civilized world, and that they are constantly extending with the augmentation of political and religious knowledge. They are the prevailing sentiments of the class of men called the benevolent or philanthropic, which is daily acquiring greater weight in numbers and influence in every community. These men, however, are deterred from forming Peace Societies, or any overt action on their principles, by the very objection we are considering; viz. that it would be hopeless against such an opposing array of power; but it is very clear that their impotence consists entirely in this erroneous opinion. Unknown to each other, they underrate their numerical, and still more their moral strength, and we ask you only to give us the means of acquainting them with the existence and progress of Peace Societies, and of bringing them into a joint concert of action, and instead of a few obscure individuals, a front will be presented of such respectability, as will awe the most martial government into peace. The world is evidently advancing to that character, in which no custom, however deep-rooted and prevalent, can stand without some apparent support from religion or virtue, and when these are every where openly withdrawn from, and opposed to War, it must soon experience the fate to which superstition, despotism, intemperance, and every social corruption are rapidly hastening.

Once more. We rest our cause on the irresistible truth of the sentiments we promulgate. In the various publications, which, with very limited means, Peace Societies have copiously issued, irrefragable demonstration is afforded, not only that wars are incompatible with every principle of true religion and rational morality, but that they have ever been inefficient in attaining their objects; that they have, in all cases, been unnecessary and avoidable; invariably expensive, calamitous and destructive, to all parties concerned, far beyond any temporary advantage that may have been gained; and that the retrogression of religious, moral, and intellectual improvement they have uniformly caused, has incomparably exceeded every imaginary protection or glory ascribed to them. Now making every allowance for the impenetrability of supposed interest, or the delusion of false education, it is still incredible that expositions like these, if fully sustained, as they are, can fail of great effect on the impartial public mind in any land; indeed, they have seldom failed of conviction where they have been fairly presented. That their influence has been hitherto so imperceptible, is merely because we have wanted the means of exhibiting them. Enable us only to defray the expense, which need not be great, and it is plainly as much within the power of a private society to diffuse these reasonings through the world, as of the most potent sovereign in it.

But perhaps you will be disposed to consider these as mere hypothetical arguments, and desire some experimental corroboration of them. We regret that the very defect for which we now solicit a remedy, precludes, in so great a measure, the gratification of this reasonable demand. Peace Societies, generally, and ours especially, have, from their origin to the present day, labored under a peculiar destitution of pecuniary resources. No philanthropic enterprise of such magnitude and importance, has ever been undertaken and so long sustained, with such very inadequate means as this. None of the donations or bequests, which have, more or less, been granted to every other benevolent institution, has fallen to our lot. We have never possessed the means of employing an Agent devoted to the cause, or even been able to secure the services of men of partial leisure. Our labors, therefore, as well as our expenditures, have been necessarily compressed within very narrow limits, and under such circumstances it can be little expected that the changes wrought on public opinion, and still less on public action, can be such as we can exhibit as evidence of the practicability of our design. Let it be also recollected that from the nature of the subject, early visible effects were never, from the commencement of our proceedings, contemplated. We calculated to operate silently and gradually on the minds of the present age, and anticipated in imagination merely, the triumphs of this progressive influence in the pacification of future generations. Yet under all these disabilities and disadvantageous conditions, the actual success of this society and its sister societies in America and Europe has been greater than the most sanguine friends of peace dared to hope, and more distinctly traceable to their efforts, than could have been deemed possible. We will not insist on the remarkable fact of the altered tone on the subject of peace, of some ruling sovereigns, on whom peace publications have been partially pressed, which, we are aware is open to the objection that their measures do not correspond with their professions, but we present the important change in the conversations and writings of private individuals, abundantly obvious where peace publications have circulated, and nowhere else. In the origin of our society, we had to contend for fundamental principles. War was openly defended by our opponents on the ground of scriptural sanction and example; as the natural result of the impassioned nature and long cherished habits of man; as a school of courage and endurance; as the regulator of human population, and the vindicator of national honor. These sophistries have almost vanished before the arguments of Peace Societies. Wars are seldom now justified by intelligent christians among us, excepting those termed defensive, and they only on the principle of necessity for national protection.

In addition to this, we produce the less extensive, but more unequivocal, evidence, of the multiplication of Peace Societies in proof of the success of our efforts. They have become numerous in England and in the United States, and have extended to the continent of Europe. They acknowledge their origin from the London and Massachusetts Peace Societies, and every member of them is a convert, from a state of opposition or indifference, to the sacred cause of Peace. May we not hope, then, that we have established some claim, in fact as well as theory, to the practicability of our object?

If we have succeeded in showing you that our institution, in aiming at the suppression of the greatest of all voluntary human evils, has elements of success in the pledge of divine revelation, in the desires and sympathies of the largest and best portion of mankind, in the demonstrable truth of the propositions we advance, in the altered tone of public sentiment and the augmentation of our auxiliaries to the greatest measure our means will permit, we hope we have made it apparent to you, that our plan is as rational as it is benevolent, and we trust we do not address any who are insensible to the great christian law of love, which, under such unobjectionable circumstances, urgently calls for co-operation and sacrifice, in the deliverance of our fellow beings from such a burthen of misery and corruption.

We have frankly stated the deficiency under which we labor, that of pecuniary means. If this deficiency continues, we shall be under the painful necessity of abandoning a cause, the most expansive and compassionate that ever warmed the bosom of enlightened philanthropy. Our defection, certainly injurious, might perhaps, be fatal to the progress of our American and European coadjutors, and would stamp with indelible disgrace our Community which first led the way in the denunciation of War, calling on others to follow, and to which all eyes are turned for the brightest example of christian beneficence. Ages, then, might pass before this heaven-directed experiment could be renewed with equal advantage, and the fulfilment of divine prophecy be committed to future and worthier hands.

Our only expectation of avoiding this melancholy result, is in the augmentation of the members of the society we represent, and you will, perhaps, be surprised at the smallness of the effort and sacrifice we ask you to make for the participation in a cause for which we have held out such interesting inducements. The terms of admission to the society, are a payment of One Dollar, annually, or Ten Dollars as a Life-subscription; a great part of which will be repaid to you in the periodical publications you will receive, and which you will find agreeable and instructive.

It is not our intention to make any call on you, after a delivery of this circular, but any contributions to this object will be gratefully received, and in preference, your subscription as a member; which can be made by simply signifying your assent, whenever convenient, to either of the undersigned members of the Committee, or either of the members of the Executive Committee, whose names we also subjoin, or to the Agent for tracts, or at the Bookstore of Hilliard, Gray & Co. No 112 Washington Street, William Pierce, No 9 Cornhill, Cottons & Barnard, No. 184 Washington Street.

We are sensible we have made a long intrusion on your attention, for which we ask your indulgence, and trusting you will act according to the dictates of an enlightened conscience.

We subscribe ourselves with great respect,

SAMUEL GREELE,
HENRY J. OLIVER,
HARRISON GRAY,
THOMAS A. DAVIS,
JAMES K. WHIPPLE,
J. P. BLANCHARD,
Committee of Solicitation.

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Agent for Tracts, SAMUEL G. SIMPKINS, Bookseller, No 79 Court Street.

2d ARTICLE OF THE CONSTITUTION.

'The objects of the Society are the diffusion of information respecting the evils of War, and the dissemination of pacific principles, and to this the funds and exertions of the society shall be devoted.

FOR THE REGISTER AND OBSERVER.

CAPITAL PUNISHMENT.

MR EDITOR,—Your paper being devoted expressly, in part, to *sound morals,* I shall not think myself impertinent in offering you an article, which claims to be in perfect consonance with this declared object. And knowing your liberal custom of admitting the speculations and opinions of some, who think differently from yourself, I presume to request the insertion of some remarks I have prepared upon Mr Rantoul's Report to the House of Representatives, on the subject of capital punishments.

In the very commencement of this report I perceive, with satisfaction, a laudable solicitude for the protection of the public morals. An interest of such vital importance is commended to the watchful care and safeguard of every good man, and especially of every wise legislator.

'The committee report, that they view the subject submitted to them as one of momentous importance—deeply concerning the general welfare of society, by its connection with, and influence upon, the prevailing standard of moral rectitude, and in the ultimate decision of which, according to the fundamental principles of Christian morality, not only each legislator, but every member of the community, ought to feel a solemn interest and an individual responsibility.'

This is good, this is commendable; it is praiseworthy and statesman-like. Our morals are every thing. They sanctify society by originating, preserving, elevating and enhancing all its most precious privileges. The theory of morals is the theory of government, of self-government, as respects individuals, and of civil government, as community is collectively taken.

Now then, as the glory and prosperity of a state depend on the predominant tone of morals, the purity and perfection attained upon this point; it is incumbent on legislators to inform their judgment and adopt their measures, in the strictest subservience to this end. I am disposed to admit, that the report has been framed and presented in contemplation of this effect, supposing it to be the best possible offering to a people eager for improvement. Honoring the motive as in the highest degree patriotic and meritorious, let us not be deterred, however, from inquiring, whether it has not lacked the aid of an unbiased and enlightened understanding.

Whence does the report profess to derive its doctrines and decisions upon the subject of morals? What oracle does it consult? Whose precepts does it inquire for? And in what school does it hope to acquire knowledge and become learned in the science of doing good to mankind by reclaiming them from their vices, and leading them to virtue? Not in that, which was once planted in Judea bythe God of Abraham, and which received its last finish, in the same country, by one who 'spake as never man spake.' The use avowedly made of the Scriptures is only to detach weak, ignorant, scriptural men from the mistaken opinions they have imbibed by reading their Bibles. In p. 92, we read the following; 'Your committee are aware, that a scriptural argument is not the ordinary mode of treating a question of modern legislation; but, believing that difficulties existed in many minds from a narrow view of the bearing of Jewish law on modern society, from a misunderstanding of some passages, and a neglect of others, and omitting to apply to the question the distinctive characteristics of the christian dispensation, they thought it their duty to endeavor to remove these difficulties.'

The report does not assume to lay much stress on the social compact, as supplying a standard of morals, to which a safe appeal may be made in the administration of government. The argument is, that men have not, and never could have, subjected themselves to the unlimited control of public law, or the magistrate; and therefore, sanguinary punishments are inconsistent with all legitimate authority, there being no power, except that which is usurped and arbitrary, that can extend so far.

Whence then are morals, rules of social duty, and maxims of government derived? From expediency, enlightened and regulated by experience, says the Report. This we learn from a quotation introduced with textual authority in p. 7. 'It may deserve your serious consideration, whether this interesting question cannot be brought to the test of the sure teacher,—experience. An experiment, instituted and pursued for a sufficient length of time, might settle it on the side of mercy.'

The social compact and the sacred scriptures being respectively set aside, as guides to be reverently and implicitly followed, in establishing a code of morals to give form and complexion to our republic; we are left to ourselves to create our own moral ties and obligations, to enact what is best for individuals and society, to say in what virtue and vice consist, and under what sanctions the one shall be fostered and the other restrained. This, to be sure, is doing no more than all have, *politically,* a right to do. Men have a right, such a right as no human law or tribunal can question, to agree among themselves how they will be governed. And in the enjoyment of this right, who shall call them to account, if they agree to explode every thing moral, properly so called, from their system; as did the French people, when atheism was made a substitute for moral principle and the institutions of religion? When founded on such a basis, the question will not be, What is moral? but, What is useful? How will that object be best promoted, which led to the confederacy, which induced the individuals concerned to associate, that they might acquire strength by concert? Such a sovereign state throws itself on its own resources, to learn solely by its own experience, to allow nothing to be valuable only so far as it may have proved it to be so by its own experiments. Is there any reason why such a republic should not, if it so choose, imitate the ancient Spartans, and ordain, that the state, as such, should own all the property, that parents should relinquish the education of their children, and that private theft should be deemed a public virtue? Having placed the principle of utility and expediency as the corner-stone of our political temple, and constituted ourselves the sole judges of what is useful and therefore expedient; who can predict what will be the form and proportions of the edifice we are to rear up? If we are to go on blundering, groping and feeling our way, in mazes of darkness, until we shall have hit upon something, that shall seem to our purpose, having no way-marks, in which we may confide as indications that we are safe; when may we hope to arrive at repose and stability, having entered the haven of quietness from being tossed upon the billows of hazardous experiment almost to inevitable destruction?

Let me exhibit my sentiments upon this subject, in the briefest way I can consistently with perspicuity. I am against the change recommended, on the ground, not of expediency, but of morality; of a morality which is taught in the law of God, this law itself bring the acknowledged laws of the land. And it is not as a theologian merely that I take this ground; but as bound by principle, by predilection, and every obligation applicable to a citizen and subject, to support the constitution of the state to the extent of my influence and means. I am not at liberty to choose my own ground, to adopt that of political expediency, provided it were to suit my fancy, as it probably would, were I left to myself in such an emergency. I must be on the side of truth and the fundamental principles of the government, to which I owe my best services, whether in a private or public station. My idea is not, that there is any constitutional explicitness and directness to the point now under consideration; that is, the constitution of Massachusetts does not say, in so many words, that the punishment of death shall be inflicted, in certain cases; but it recognizes the prior and everlasting obligation of a law, promulgated from heaven, which requires the infliction of certain punishments, some of which are capital, when the offences are committed to which they apply. We may refer to the following, in the bill of rights, as proof of the original genius of our government, in respect to its radical elements; 'A frequent recurrence to the fundamental principles of the constitution, and a constant adherence to those of piety, justice, moderation, temperance, industry, and frugality, are absolutely necessary to preserve the advantages of liberty and to maintain a free government &c.

Is there a man who will deny, that the government of Massachusetts stands, and was intended to stand, on those moral principles, which distinguish the writings of prophets and apostles from the precepts of all other teachers?

Upon no other supposition is it to be acounted for, that the first article in our bill of rights denies to men, whether single or collected, the power of alienating life or liberty. The alienation is in the divine law, which is prior and essential to all the obligatians, involved in our most sacred institutions. The morality, which is the very life blood of the whole system and economy of our political being, we read in golden capitals on every page of written revelation, 'Whatsoever ye would that men should do to you do you even so to them, for this is the law and the prophets.' This heavenly precept, as it concentrates in itself all that is divinely excellent in the whole circle of doctrines, embraced in two dispensations, running through all past time, form the ground work, and enters into all the substantial parts, of every political establishment, which proposes to advance the true interests of men. And if such be the fact, as it most certainly is; then that must be a task as injudicious, as it is forlorn, which aims to bring christianity and the law of Moses into conflict. Such an attempt every one, who reads the report now under review, sees to be one of its chief and most engrossing objects. This is undertaken to allay the scruples of those, who think that morality is a thing unalterable, the same every where and at all times; and hence are constrained to believe that the judicial shedding of blood is necessary to expiate blood guiltiness. J. F.

(*To be concluded.*)

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOL CLASS PAPERS.

NO. II.

The season has returned, at which, by a vote of the teachers, I am called upon to give an account of my doings during the past year. And I cheerfully answer the call, although the story, I may tell, will be less profitable to my associates, and less gratifying to you, than I could have wished. Among the discouragements I have met with, has been the inconstant attendance of those who were, nominally, my pupils. Indeed, two or three who were members of my class, at the commencement of the year, no longer reside in the City. Others have been absent, visiting, or at school, from two to twelve weeks at a time. And thus, what was formerly one of the most constant and punctual, and I may add, sober-minded and interesting classes in school, is now not a little broken. Its members are dispersed. They are no longer within the sound of my voice; they are beyond the reach of my immediate control or influence. But wherever they may go, they will bear in their characters the marks of the instruction they have received to the end of time. Ay more! I do not forget that they are to live and feel and grow eternally; and as long as they are susceptible of pleasure or of pain, as long as they continue to think or feel; so long will they carry with them the effects of what they have thought or felt or done during my intercourse with them in the vestry.

But while some have been leaving, others have come in to take their places. My numbers have been occasionally replenished; sometimes by pupils who had newly entered the school, and sometimes by those whose teachers were absent. Thus, while many have successively passed under my influence, received some good impressions, perhaps, and then passed away; few have remained long enough to take any permanent direction to their growth. Their moral and religious feelings could not be steadily and systematically cultivated. I could use no text-books, hear no prescribed lessons. I have been obliged to depend upon oral instruction alone. And my exercises have, necessarily, been rather desultory. There has been little connexion between them, little consecutive dependence of one upon another. No exercise has been a direct preparation for that which was to follow. Still my course has not been wholly a random one. In the midst of apparent confusion I have had some method. I have kept the object of Sunday School instruction,—the cultivation of the moral and religious feelings—steadily in view. Moreover, I have followed the principle of adaptation. I have studiously endeavored to meet the exigencies of my class—to suit myself to the condition in which I found its members on each successive Sabbath. Exercises prepared beforehand, I have been obliged to modify; or, perhaps, to follow into details and further illustrations, the hints thrown out by those who gave the general exercise.

For illustrations, as you may readily suppose, my slender resources have been put in full requisition. If passages of scripture have occurred, which seemed to me applicable or illustrative of the subject, I have not failed to mention them; and, when I could, I have turned to them and showed them to my pupils. In conversation with them, having found out the scenes they have witnessed or been engaged in, I can, for the illustration of truth or the enforcement of duty, appeal to their own observation and experience.

I have not time to say more, I must therefore bring my report abruptly to a close. I will simply remark, that inconstant and changing as my pupils have been, scattering and unconnected as my exercises have been, my class is still a pleasant one, and I still cling to it, though comparatively but the wreck of what it once was.

[From the Boston Daily Advertiser.]

LADY HEWLEY'S CHARITY.

On the 5th of February, Lord Lyndhurst, assisted by Mr Justice Patterson, and Mr Baron Alderson, gave judgment in this celebrated case. The question arose on an appeal from a decree of the Vice Chancellor, in which he decided that 'no persons who deny the divinity of our Savior's person, and who deny the doctrine of original sin, as it is generally understood, are entitled to participate in Lady Hewley's charity,' and that 'all trustees who are dissenters and deny the doctrine of our Savior's divine person, and the doctrine of original sin, must be removed.' The Trustees appealed from this decision to Lord Brougham, who was then Lord Chancellor, and he, assisted by two of the Justices of the Common Law Courts, heard counsel for the parties in 1834, but before the arguments were concluded, Lord Brougham resigned the Great Seal. The hearing of the appeal was renewed before Lord Chancellor Lyndhurst in 1835, who was assisted by the two judges above named. After the hearing of the argument, but before judgment was pronounced, Lord Lyndhurst also resigned his office. All the parties however afterwards agreed to take his Lordship's judgment, out of office, and he, with the judges who assisted in the hearing, attended on the day above named to give judgment.

Mr Baron Alderson proceeded to read a written judgment, in which he began with a statement in considerable detail, of the nature and conditions of Lady Hewley's donation. She conveyed by two deeds, made in 1704 and 1707, considerable estates in trust for several purposes, viz. to pay such sums out of the rents as the trustees should see fit, to such and so many poor and godly preachers of Christ's holy gospel, and to such poor and godly widows of preachers as they should see fit; to pay such sums as they should see fit for promoting preaching in poor places; to dispose of such sums as they should see fit in educating young men designed for the ministry, not exceeding five at a time; and to dispose of the residue in relieving such godly persons in distress as the trustees should see fit. By the second deed she conveyed to the same trustees a then newly erected hospital or almshouse in the city of York, with considerable estate there situated, upon trust on the terms therein specified. Among which it was required that the hospital should contain to the number of ten persons qualified according to certain rules, viz: that nine of them should be widows or unmarried women, 55 years of age, and the tenth a discreet, sober and pious poor man, who should be fit to pray every morning and evening with the rest of the poor in the almshouse. If any of the women should marry, they were to be removed, none of evil fame, but such as are poor and piously inclined, of the Protestant religion, and not given to strong drink, and gossiping, are to be admitted. Every one of them is required to be able to repeat by heart the Lord's Prayer, the Creed, the Ten Commandments and Bowles's Catechism. They are to attend, when in health, some religious services in the forenoon and afternoon of every Lord's day, and every morning and evening to commend themselves to God in prayer, and in their prayers, to remember the foundress, Lady Hewley, while she lived, and after her death to pray for her trustees. This is but a brief statement of the conditions of the two deeds.

The learned Baron assumed first, that the will of the founder must be observed in the government of the charity. The four first trusts he remarked, referred to preaching, and it was clear from the nature of the trusts that the donor had in view the promoting of those doctrines which she herself conscientiously believed. The nature of these doctrines might be inferred from the conditions prescribed in relation to the poor widows. Her object in prescribing the Creed, the Ten Commandments, and the Catechism, was not to try the memory, but the faith of the objects of her charty. Bowles's Catechism was strictly Trinitarian, and what was prescribed in relation to the faith of the widows, must be considered as implied in the term godly, applied by her to the preachers. This view was strengthened by the fact, that at the time when the donation was made, to preach the doctrines of the Unitarians was illegal. He was therefore of opinion that the decision of the Vice Chancellor was correct. Mr Justice Patterson concurred in this opinion.

Lord Lyndhurst proceeded to give his opinion at considerable length. He said that the intention of the founder must be their guide—that in every case of charity it was the duty of the court to give effect to the intention of the founder, provided it be not in contravention of the known rules of law. If the terms of the deed be clear, the course of the court is free from all difficulty. If the terms be doubtful, obscure or equivocal, it becomes the duty of the court by evidence and investigation, to ascertain the meaning of the words, and thus the matter becomes a question of fact. The question was, what were the objects of the charity. Who are meant by poor and godly preachers? It was admitted that it was not meant to include ministers of the established church, for they had been provided for by law. The word 'godly' was therefore to be taken with limitations and restrictions. The question first to be solved was, what were the particular religious opinions of the foundress. There was no doubt that she was a Presbyterian. The next question was, what were the doctrines at the time of the Presbyterians on that point. The great body of them believed in the Trinity, and regarded it as a fundamental article of faith. His Lordship was satisfied from the evidence in the case that Lady Hewley was a Trinitarian. It could not be supposed that she founded a charity to preach doctrines at variance with her own belief, on what she considered essential and fundamental points of faith. This could not be assumed without proof. All the presumptions and probabilities were against it. Besides, to found a charity for encouraging the preaching of Unitarianism, at the time, would have been illegal. An alteration of the laws, a century after her death, did not make any alteration in her intentions. He therefore concluded on these grounds that the lady did not intend her bounty for persons holding the doctrines of Unitarians. He therefore pronounced that the judgment of the Vice Chancellor be assumed, but without costs. This is but a brief summary of the case as published in the London papers.

[From the Southern Religious Telegraph.]

THEOLOGICAL INSTITUTIONS AT WITTEMBERG AND MUMICH.

There is at Wittemberg, a *Theological Seminary*—(in place of the University, which has been united to that at Halle)—and another at Munich. These afford support to a limited number of students who have finished the University course; and their object is to afford such students while they are waiting for places, the opportunity of prosecuting farther the *practical* parts of their studies. That at Wittemberg, of which the venerable and pious Heubner is Principal, is in the former Augustine convent where is the room occupied by Luther while Professor here. The students, I think about fifty in number, were all in sentiment believers, but all were not regarded as pious, nor was the spirit of piety there such as

it ought to be. The lectures have as much of a *scientific* as practical character, and are in fact little more than a repetition and extension of the University course. The students give daily instruction in neighboring schools and perform Sabbath and week-day services in one of the churches.* The Seminary at Munich was recently established, and has a very small number of students. They have to teach as at Wittemberg, and have a daily service in the Protestant church; but there are no lecturers or regular teachers, each student carrying on his studies as he pleases. Those of them with whom I became acquainted appeared to be really pious and devoted Christians,—and it was pleasant to find such there in the Capital of a Catholic king, where there is but one Protestant church, and where the University has no Protestant Theological Faculty, and but one Protestant Professor (a Natural Philosopher) the excellent Schubert.

* This is the Palace-church, on the doors of which Luther affixed his ninety-one theses, and within which he lies buried, as well as his great patron, Frederic the Wise, and his great colleague Melancthon. Just out of the gate at the other end of the city is the spot, enclosed by a paling, where he burnt the Pope's bull. I was in Wittemburg the 31st Oct. the Anniversary of the Reformation, and the third centenary of the publication of the Bible in Luther's translation. The immense church was crowded, and the venerable Heubner, preached a sermon full of ardent zeal for the Bible, and opposition to the infidel commentaries and translations of modern times—but too full also of the man Luther.—The afternoon was made illustrious by a different cause, The Empress of Russia, with two of the Princes of Prussia, her brothers, met the Grand Duke and Duchess of Weimar, when the commandant of the Castle gave an entertainment to his imperial and royal guests, to which the dignitaries, the clergy of the city and the representatives of the tradesmen were also invited. Do you ask what was the cause of this assemblage of royalty, which almost made the Wittembergians giddy?—One of the Princes was on bad terms with his wife, a daughter of the Grand Duke, and who was of rather weak intellect, and the Empress had come to make up the difference.

[From a Foreign Magazine.]

SUNDAY SICKNESS.

Dr ——, among other papers, has given us one containing the particulars of this disease, which is represented by the patient as a natural, but which, he thinks, bears all the symptoms of a moral disorder.

'There is a disease, at this time, but too prevalent, an account of which is not to be found in our popular books of medicines; I shall, therefore, endeavor to communicate some particulars respecting it. The disease to which I refer, is evidently of the intermitting kind; and in all cases that have fallen under my notice, has attacked the patient with violent paroxysm on the return of every seventh day. It may be thought to savor of superstition to mention it, and yet is a fact, and therefore, must not be passed over, that these proxysms return only on the Lord's Day, on which account the disease is called Sunday Sickness; and the faculty knows it by no other name than 'Diei Dominici Morbus.' On account of its periodical attacks, some have thought it to be a kind of Ague, especially, as it is attended with a great degree of coldness; though I do not perceive the symptoms of shivering, which are usual in that complaint.

I have observed the paroxysm commences at different periods; but generally in the morning of the Lord's Day, and in many cases it seizes the patient before he has left the bed, and makes him indisposed to rise till a later hour than usual. A coldness has first been noticed about the region of the heart; and a dullness in the head, which stupifies the brain, not unusually succeeds; this is followed by yawning, and a sort of lethargy.—The patient is sometimes deprived of the use of his limbs, especially the legs and feet, that he finds himself indisposed to walk to the 'house of God.' Some, indeed, have gone up to the solemn assembly; but they have generally entered it later than their neighbors; and even there the paroxysms have seized them, and the symptoms of yawning and lethargy have been so violent, that they have fallen into a deep sleep, even when the preacher has been delivering the most solemn truths; and others have been extremely uneasy in their confinement during the short time of service, though they have been known to sit very contentedly in a play house for several hours together. This disease apppears to stupify those who are subject to it; so that, however, they may appear to suffer, they are seldom if ever heard to complain. I have known persons under other diseases mourn on account of their confinement from public worship, but the victims of this extraordinary disorder were never heard so to do. I was at first greatly surprised, after hearing that the patient could not get to public worship, to find her the next day as active as if she had not been subject to any kind of indisposition; but I have since found it very common, after the paroxysms are removed, for the patient to appear perfectly well till the approach of the next Sabbath; though most of the faculty agree, that there is a low feverish heat to be perceived during the days of interval, which is called *ferbris mundi*, or worldly fever. There seems also to be a loss of appetite for savory food, and an entire want of relish for *panis vitæ*, (bread of life) which it is thought might be of service to remove their disease, as a very skilful and experienced person has asserted, that it was more to him than his necessary food; and another has recommended it as peculiarly agreeable to the taste. One circumstance I had almost forgotten, viz., that those who have not laid aside all attention to the form of religion, if they are subject to Sunday Sickness, generally feel somewhat chill and listless about the hours of secret retirement, and family devotion. From some symptoms in the families where this disease has made its appearance, there is reason to fear that it is contagious. Some children have received the infection from their parents; and I expect every week to see it more prevalent in the vicinity of certain families, who are dreadfully under the power of the disorder. The symptoms of yawning are evident in some, and of lethargy in others, who are not yet so far gone as to be kept from public worship.

I was willing to hope the Sunday Sickness was a new complaint and peculiar to these parts; but it seems there are but few places where the malady has not reached. Weariness of the Sabbath appears to have been a raging disorder among the Jews; though it is to be feared, it never was more prevalent and contagious than at present: and I am sorry to say, that its prevalence is, and not a little, owing to some attempts to prove that its effects are not to be dreaded. In searching for the cause of these symptoms, I have met with considerable difficulty, but am now convinced, after the closest investigation, that they are generally brought on by excessive indulgence and feeding without reserve on the sour fruits of the flesh, and the windy diet of the world. Persons who sit for many hours together in close rooms, with vain, carnal companions, are peculiarly liable to the malady; and I have observed that a neglect of family and social religion on working days, a great delight in cards and other games, a frequent attendance upon night feasts, drinking clubs, and the theatres, are among its certain forerunners.

I am desirous that these particulars should be laid before the public, that they may serve to caution some persons of their danger, and that the skilful may be excited to seek out a remedy for the disease. Some have thought that the complaint is a moral rather than a natural one; it is, however, urged on the other side, that the patients generally complain of a natural indisposition. What is to be done? It is high time that physicians or divines should attend to the malady. I have sometimes thought of prescribing draughts and bolusses, to those who have told me that they could not go to church, or not go in time, or keep awake while they were there, but when I have found them well and active in their business, I have declined it, for fear it should seem like forcing medicines. Had I been sure that worldly business or pleasure had detained them, I should have recommended the clergyman to attend to their case; but when they talk of their infirmities and indispositions, I do not know how he could address them. Perhaps it is necessary to hold a consultation of physicians and divines, that it may be determined to whom the patient belongs, and whether the complaint be seated in the body or soul.'

LICENSE LAWS—NO XV.

To the Editor of the Boston Recorder:

Dear Sir,—In my last, I mentioned two reasons, why, although the community are justly entitled to legislation, protection and defence, from the evils of rum selling, legislators may not be willing to grant it. One was, the fact that they or their friends may have a supposed monied interest in the continuance of this immoral and destructive traffic. Another was, its discontinuance might not be sufficiently popular, or meet with the approbation of a sufficient number of their constituents. Should this last, in any instance, be the case; it must be for want of that deep and all-pervading conviction, of the immorality and the destructive consequences of this traffic, which accords with the truth. One thing which prevents this all-pervading conviction, is, the fact that the business is licensed by statute. This licensing of the business, teaches the erroneous and destructive doctrine, that the business is right, when the fact is, it is wrong. This is one powerful reason why many in the community do not feel that it is wrong.

Another, and a still more powerful reason, is, professors of religion in some cases still continue to manufacture ardent spirit, or to sell it, to be used as a drink. This is in direct violation of the spirit and requirements of the Christian religion. And so long as Christian churches permit any of their members to continue in this wicked business, they teach by their practice, that the business is not wicked; and thus exert a powerful influence, to prevent men from feeling that it is wicked. The Christian church was established for the purpose of being 'the pillar and ground of the truth;' the means of supporting it, and of extending and perpetuating its influence in the world. And if they do not on this subject, by practice, as well as precept, teach the truth, they cannot rationally expect that the world will embrace it. And vain are all expectations that legislators will shield the community from the evils of this immoral traffic, as long as it finds a shelter and protection or a sufferance within the enclosures of the Christian church. I consider therefore, that the churches which suffer their members to prosecute this vile and wicked business, are among the greatest hindrances to the progress of the Temperance Reformation. This is now becoming a common sentiment, among many of the wisest and best men in our land. In accordance with their views, resolutions have been passed by the Pastoral Association of Massachusetts, and other bodies of Evangelical ministers, like the following, viz:

1. *Resolved*, That as the manufacture of ardent spirit, and the traffic in it, to be used as a drink, is now known and generally acknowledged to be an immorality which tends powerfully to hinder the progress of the gospel, and is in its influence exceedingly destructive to the temporal and eternal interests of men,—it is, in our view, the duty of the Christian church, both in their individual and their associate capacity, perseveringly to use all suitable means to cause this evil immediately and universally to cease.

Passed unanimously.

2. *Resolved*, That continuance in this immorality, with a knowledge of the subject, or with the means of becoming acquainted with it, is, in our view, a sufficient reason, not only why persons should not be admitted as members of the Christian church, but after all suitable means have, for a suitable time, been used in vain to reclaim them, is a sufficient reason also why they should not be continued members of the church.

Resolved, That the practice of importing and exporting such liquor, or in any way furnishing it, to be used as a drink, and also the renting of buildings to be occupied for the sale of it, are, in our view, entirely at variance with the Christian religion, and ought, especially by all professed friends of that religion, to be uuiversally abandoned.

The principles here asserted I have no doubt are correct. Proper means, should, for a suitable time, be used to enlighten the members of Christian churches, who may continue to be engaged in this traffic; and then in the treatment of such members, the principles should be carried into practical operation. Let ministers and churches do their duty in this respect with regard to their own members. Let all benevolent, humane, patriotic and respectable men withdraw from all participation in this body-and-soul destroying concern. Let it be carried on, if it must be continued, only by the sons and daughters of darkness, who are seen and read of all men, to be the children and the emissaries of the Prince of darkness, whose kingdom this traffic, above almost any thing else, is adapted to promote; and then may we hope that it will, like its instigator, more and more rapidly flee away before the light and the glory of Him, who is 'light and love,' as he comes through the means of his appointment, to govern all hearts, direct all hands, and subdue all things unto himself. By all suitable means and in a suitable spirit, to do all in his power to hasten this result, is the duty, and the privilege, and will tend to promote the highest and best interests of each individual. That the Lord, when he cometh, may find each individual, so doing, is the earnest desire of

Truly Yours, &c. J. Edwards,
Cor. Sec. Am. Temp. Society.

Sabbath Schools in Germany.—As early as the year 1695, we find the Sunday-schools already introduced in Wertemberg, the object of which was to make the scholars every morning before service recite psalms, verses of the Bible, and parts of the catechism. In the year 1739 it was made the duty of all ministers, to have Sunday and holy day schools established, which differ from those mentioned above in some particulars. All unmarried persons were required, till their 20th or 25th year, to attend, bring their Bible, catechism, and hymn-book with them, repeat their whole course of religious instruction, and enlarge upon it. These exercises were as interesting to the congregation, as useful to the youth, and are fully retained till the present day.

I scarcely need to add what blessings may be derived from schools, in a country like Germany, if they are under the immediate influence of the Gospel. Prussia, for instance, with a population of 13,038,960, had in 1831, 21,789 common schools, with 1,917,334 scholars, and 24,019 teachers. There were accordingly 147 scholars to every 1,000 inhabitants independent of the gymnasiums, of which, in the same year, there were 124 existing, with 23,838 scholars, and 1334 teachers. What a great portion of the community is therefore under the immediate control and care of Christians, and what good can they not do, provided they are of the right spirit.—*Dr Rauch.*

American Bible Society.—This noble institution was organized in 1816. Its design is to circulate the Sacred Scriptures throughout the world. The constitution is of such a character, that all who love the Bible can unite in its distribution, as it is issued 'without note or comment,' and is the 'version now in common use.

The first great object of the Society, was to furnish a supply of correct and well made Bibles and Testaments for this country, and then to encourage translations and distributions abroad, until all nations shall be supplied.

The total number of books issued from the Depository, since the commencement of the Society, is 1,767,736. These have been in thirteen different languages, viz. English, Spanish, French, Modern Greek, German, Italian, Portuguese, Welch, Swiss, Gaelic, Irish, Polish and Dutch. Large sums of money have also been granted to aid in printing the Scriptures in the various Indian tongues in this country, and in many of the Asiatic languages.

The receipts of the Society from its commencement, amount in all to 1,415,990 dollars. The expeditures have been the same, with the exception of the present stock on hand. The ordinary aim is to expend all received and owe nothing. We condense the above from a Brief View of the Plan and Operations of the Society.—*Zion's Herald.*

CHRISTIAN REGISTER.

BOSTON, MARCH 25, 1836.

CAPITAL PUNISHMENT.

We have printed on our first page part of a communication from J. F. on this momentous subject; but are obliged to defer his argument intended 'to show the harmony between Christianity and Judaism, in relation to crime and punishment,' to the coming week. Mr Rantoul's Report, which is the subject of our correspondents remarks, we have read, in general, with much satisfaction. He is gravely accused indeed of placing the subject of the punishment of death on the ground of expediency, instead of the moral or religious ground; and at least of not taking into account, if not of reasoning in opposition to the teaching of scripture. Mr R. however has entered at some length into the argument from scripture, with the express design of removing from the minds of others the supposed difficulties, which those who favor the abolition of the punishment do not find to exist, in the sacred writings. Whatever the Scriptures permit respecting this punishment—comparing the New Testament with the Old—it is not believed by the friends of its abolition, that they require its infliction; and this being so, the argument from expediency (a pretty comprehensive term, embracing the well being of society in connection with what God wills and approves) is the main argument to be resorted to. If these things be so, the alarming picture portrayed by our correspondent of the dereliction of moral considerations in opposing capital punishment, is caricatured in its delineations and falsely colored.

Another point made by our correspondent against the Report is, that it 'aims to bring Christianity and the Law of Moses into conflict;' and this with the design 'to allay the scruples of those who think morality is a thing unalterable, the same every where and at all times; and hence are constrained to believe, that the judicial shedding of blood is necessary to expiate blood-guiltiness.' That morality is a thing unalterable, and that God cannot contradict himself, are propositions which we trust that the author of the Report will as readily admit as we do, or as our correspondent does. But the very question at issue, is, whether the morality of a decree, or God's immutability, is at all affected by the limited duration of the decree, and by the almighty sovereign's failure to annex the same penalty to a crime in a future remote age, which was originally allowed or commanded. If our correspondent contends for such an interpretation of God's Laws or decrees and such a view of divine immutability, he will aim to maintain and prove far too much. He says in another place, speaking of the Constitution of Massachusetts, 'it recognizes the prior and everlasting obligation of a law, promulgated from Heaven, which requires the infliction of certain punishments, some of which are capital, when the offences are committed to which they apply.' If this means the Mosaic Law, it is so far from being the basis of our penal code, that, if it were now assumed as such, it would make a prodigious revolution in our statutes respecting crimes and punishments; if it means the everlasting law of moral truth and right, we are willing to sit down with our correspondent and strive for its true interpretation.

Having said thus much, we admit that the author of the Report has used terms too strong and unguarded in contrasting the Mosaic and Christian dispensations. And yet no careful reader of the Scriptures can fail to perceive a striking difference between the Old Testament and the New, which proceeds partly from the universality of the Christian religion, (instead of being confined to a single people,) partly from the altered condition of the human race, and partly from the small account which it makes of temporal rewards and punishments, compared with former dispensations.

We have said much more than we intended when we began this hasty notice of our correspondents' remarks; but we have anticipated as little as possible the sequel of his communication.

We perceive that in the Senate of this State there is a Report (ordered to be printed) by a committee of which Mr Flint is chairman, relating to the punishment of death, adverse to Mr Rantoul's Report and even to the action of the House of Representatives. When we shall have procured a copy we shall probably say something more on the subject, and of the course it has taken in the Legislature.

TEMPERANCE.

At the call of the Suffolk County Temperance Society, a meetiug of the friends of Temperance was held at the Supreme Court Room in this city on the evening of the 22d ult., which was fully attended. Hon Horace Mann was elected chairman and John Kettell Secretary.

A memorial addressed to the Mayor and Aldermen on the subject of Licenses was presented, and after several gentlemen spoke on the subject, the memorial was adopted unanimously.

Moses Grant offered the following Preamble and Resolutions, which were discussed and which passed by a unanimous vote:

'In review of the Temperance Reformation in this city, it is gratifying to look back and trace its progress since the year 1822. We then had 709 licensed places for the sale of ardent spirit—on all public days it was freely sold at the corner of the streets, and on our beautiful Common—and on every festive occasion it was considered indispensable to place it on the table. Much more might be said to present a more striking contrast with the present day, when, on none of the occasions referred to would it be tolerated. Thirteen years since we had 709 licenses—now we have 309, being a diminution of just 400. In this view of the case it looks very flattering; yet it will not do to judge conclusively of Temperance by the diminished number of those who sell ardent spirits, it being well known that much is sold in defiance of Law, and that others are reaping a harvest of business by the revolution which has taken place in the number who are licensed.

Notwithstanding all the evasions of the Law, and other circumstances unfavorable to the cause, it continues to progress—needs only perseverance of its friends, and protection of the government, to complete its triumph—therefore,

Resolved, That we rejoice in the diminution of the number of licences in this city as removing so many places of temptation to form habits of intemperance and cherish the hope that the time is not far distant, when there will be no more than the public good requires.

Resolved, That we cordially approve of the regulations adopted by the Mayor and Aldermen, not to license aliens, or any person convicted of a breach of the license laws, or of gambling, or of keeping a disorderly house, and of requiring competent recommendation—also of retaining the power to annul licenses at pleasure—and that no license be granted to any person in any obscure or unusually retired place; or when from any cause, the character of the house will not be exposed to the observation of the public of the city.

Resolved, That it be recommended to the Mayor and Aldermen to grant no inn-holder license in situations destitute of the accommodations required by law—as in fact, many of them are but mere tippling houses.

Resolved, That we consider it as a cause of deep regret that so many places are open on the Sabbath, and such quantities of ardent spirit are sold on that day—it being well understood that many inn holders take more money *on that day* than on any other, if not all other days of the week. It is earnestly recommended to the proper authorities to correct so great an evil whereby the public morals are corrupted and more intemperance caused than at any other time.'

For the Register and Observer.

ANNIVERSARY MEETINGS.

Sunday School Anniversaries are not so common as we could desire. They serve to awaken a deep interest in the subject of religious education,—to stimulate parents and teachers to renewed efforts in the work in which they are engaged, and to give increased efficacy to the power which Sunday Schools are designed to exert over the minds and hearts of the young. Being present at such a meeting on Friday evening last, I cannot withhold a record of the deep impression it made on my mind, and the gratification it was calculated to afford to the intellectual, moral and religious nature of man. It was in the Vestry of the Rev. Mr Barrett's church.

A select number of the children of the school were present, who commenced the services, by singing alone, to the Air 'The pleasing spring has come again,' the following

ORIGINAL HYMN,
by a Teacher of the School

This pleasant time has come again;
Again we would rejoice
To meet our teachers who are kind,
And hear our Pastor's voice.

We love to meet our Teachers here,
We love t' observe their rule;
The sweetest time in all the year
Is in the Sunday School.

For here I learn that Jesus came
To do all sin away;
Then dearly will I love his name—
His precepts well obey:

I love his word, his gentle mind,
And all he did for me;
And much I owe my teacher kind—
But most, O God, to Thee.

This was followed by a Prayer from the Rev. Mr Barrett; after which another Hymn, written for the occasion, was sung by the Teachers of the School.

ORIGINAL HYMN,
by another Teacher.

God of our lives, we fain would bring
A youthful band, to seek thy face;
To feel the pleasures of thy love,
To taste the bounties of thy grace.

Give us the light and strength we need,
Each sacred truth with power to teach,
Thine aid divine, O God, impart,
That we each youthful heart may reach.

Shine in upon this field of mind,
And urge to noble growth each soul;
Give to religion every charm—
Endue her with supreme control.

Inbreathe her excellence divine,
Deep to the fresh untutored mind;
And wreathe among the virtues there,
Hope, Faith and holy fear combined.

And when at last transferr'd beyond
The bounds of earth and time, by Thee,
O, grant to us the blissful sight
This happy group in heaven to see.

To this succeeded the Address by the Rev. Mr Barrett on the Pleasures, Qualifications, Duties, Methods, Responsibilities and Encouragements of Teachers. It was characterised by a practical and thorough knowledge of the subject, a pervading earnestness in the cause advocated, and a strong feeling in the welfare of those to whom it was addressed. The appeal to fathers and mothers in behalf of the religious education of their offspring must have left a deep impression on their minds; and the closing address to the children present—so plain—so affectionate—so touching, will be among the last things they will ever forget. This address should be in the hands of every teacher in the country.

The interval between the Address and Poem was occupied, by teachers and pupils, in singing together the following

ORIGINAL HYMN,
by another Teacher.

Day of joy! returned again,
Raise we high the sacred strain;
Grateful praise, Almighty King,
To thine altar we would bring.

Day of joy! that bade this place,
Rise to bless the rising race,
Opening free t' immortal minds
Views revealed of God's designs.

Day of joy, that crowns success!
Teachers spared and spared to bless,
Children happy in their light,
Guided safe from sin's dark night.

Hour of joy! how deep and strong,
Thoughts that move around us throng;
Scenes revived that blest us here;—
Broken links that ask the tear.

Bless, O God, to us this hour;
Give it wisdom's crowning pow'r;
Faith to guide to realms on high,
Teaching both to live and die.

The Poem which was then delivered by Mr Francis Brown, a teacher of the School, was a highly satisfactory performance. Its subject was the existence of God proved by the works of creation and the works of Revelation.

'There is a God! all nature, revelation, grace
Proclaim the fact. O'er all the world and through all space
In glowing, living, breathing characters it stands.'

This was the opening of the poem; and then followed in glowing language a varied description of the works of nature—the 'glorious sun that daily spans the sky;' the morn, that 'pale reflector of the sun's bright rays'—those 'brilliant gems that beautify our nights'—the birds that 'wing the upper skies'—the 'Leviathan and minnow that swim the awful deep' and so through all the 'beauteous plan' until he came to the contemplation of

'—— that thinking creature man.'

The descriptions which succeeded of the human voice, the effect of music on the ear, the curious mechanism of the eye,—of the mind 'where reason sits the judge, and conscience is the chart,'—the hand—the heart, were all given with a richness and beauty that enlisted to the close the attention of the assembled auditory. As a specimen of this production we subjoin a description of Eden and the advantages of labor.

See Eden's graceful pair first in the garden placed,
Scene that so matchless stood, with every beauty graced;
Here rose the fragrant bower, there seen the cooling grot,
While love and peace, twin cherubs, lingered round the spot.
Music, so full of joy, her sweetest accents lent,
And from the groves around, her thousand voices blent.
The cooling breeze, that came, with health in close pursuit,
Played through the graceful boughs and shook the gilded fruit;
The sun more brightly shone upon that favored dell,
The dews more sweet distilled, the showers more gently fell.
Each joy and comfort came intent in full to bless
And crowd this earthly spot with perfect happiness.
But not enough! the truth here stands confessed,
That bliss in hardy action lies, and not in listless rest!

The Poem was closed by a recurrence to the advent of the Prince of Peace, the light which his religion has extended over the earth, and the duty of Teachers to use their influence in cultivating the flowers of the human garden, in nourishing those plants committed to their care, and opening up the way for the Sun of Righteousness to shine in upon them—to warm—mature and save.

Take then this band of little ones, and guide them on the road,
That leads from virtue, up to happiness and God.

The services were closed by the united singing of the annexed

ORIGINAL HYMN,
by another Teacher.

When noonday suns their fervent rays
Send fiercely on the dusty plain,
And nature droops beneath the blaze,
And warbling birds their notes restrain,

How sweet to seek the shady grove,
Where murmuring streams flow gently by;
Along their banks delighted rove,
And catch the zephyr's fragrant sigh.

Thus turn we from the world away,
Where passions hold their tyrant rule,
And joyful find a purer way,
Within the peaceful Sunday School.

Here, mingling strains of grateful praise
From youthful hearts harmonious rise;
And artless souls accordant raise
Their sinless offerings to the skies.

Our humble efforts, Father, bless,
To teach and learn thy truth and love;
May opening buds of heavenly grace
Perennial bloom, in fields above.

Such services are designed for great good. They make us feel the realities of life, of duty, of religion. They increase, by sympathy, the power of teachers in the way of religious instruction. They remove indifference on the part of parents, if any such is felt. They give vigor to public sentiment in relation to one of its most vital interests. Let these occasions then be cherished so that the moral and religious training of the young, may become, as it should, the highest object of human effort and desire. Domestic peace, individual improvement and happiness, the public welfare, are alike involved in the assertion and maintenance of this great principle. A Spectator.

EDUCATION.

If the rising generation are not better disciplined than their predecessors, it will not be because the modes of government and instruction are not sufficiently agitated. We have now journals and societies devoted to the improvement of schools and teachers, and Legislators are giving their attention to the same subject.

THE SCHOOLMASTER.

We have before mentioned this work recently started at Philadelphia. The number for the present month contains a review of Lieber's Constitution and Plan of Education for Girard College, taken from the London Quarterly Journal of Education. The writer of the article says; 'as plans similar in many respects, have gained attention in England, it may be instructive at this moment, when the subject of national education is under the consideration of the House of Commons, to see whether we can derive any useful hints from the plan of education proposed for this new college.' The writer is pleased with Dr Lieber's suggestion of a moral classification of boys, and with the absence, in his plan of corporal punishments; though he does not agree with Dr. Lieber in the exceptions allowed by the litter in regard to punishment. The English reviewer without indiscriminate praise finds some things new and many things to approve in the Plan. It may surprise some of our readers to learn that an able Journal of Education, in England, denounces flogging! We hope to see the Philadelphia Journal as well as the 'Annals of Education,' published in the midst of us, doing much good for the furtherance of wholesome knowledge and the moral improvement of the young.

AMERICAN INSTITUTE OF INSTRUCTION.

It is a primary object of this Association to improve the condition of our free-schools, and to compass this object by meetings of teachers to confer with each other and instruct and encourage one another in relation to the great end of their vocation. We mention the 'Institute,' not to speak of what it has done as to its general purposes but in what it is endeavoring to accomplish through the Legislature in a specific way, namely, by the appointment of a

SUPERINTENDENT OF THE COMMON SCHOOLS.

In one or more of our States, the Secretary of the State is the general superintendent of the schools. It is not to be supposed however that he can do much more than prescribe some general rules, and communicate specific laws relating to common schools, and receive and arrange such returns of their condition as are required by the states. Almost every great improvement now a days projected by philanthropic Societies is advanced by a general agency, and the agent is expected both to collect and impart such knowledge as shall advance the cause in which he is engaged.

We shall do little more than copy the distinct propositions of the Committee of the American Institute, in their Memorial to the Legislature, indicating what a superintendent could do for the good of the Free Schools; leaving out their reasoning and illustrations.

1. He could devise means for the improvement of the teachers. This is regarded as a matter of fundamental consequence in order to raise the character of the schools.

2. He would devise means for the formation of better teachers. And until this is accomplished, until teachers are trained for their work as men are trained for other professions and arts, the schools cannot become such as they should be.

3. He could furnish useful information upon the position, construction and furniture of school houses.

4. He could recommend ways and means by which the schools may be encouraged. The manner of doing this, it is maintained, is of far more consequence than pecuniary aid; or rather, it is indispensable, in order to make such aid of much value.

5. Much it is supposed might be done by a competent superintendent to effect a complete and consistent system of free schools, *in regard* to which we are now lamentably *deficient*.

6. He could collect and present to the Legislature the experience of other States and of foreign countries relating to common schools.

The Committee of the Institute who drew up the Memorial, namely G. B. Emerson, S. R. Hall, and E. A. Andrews, are distinguished teachers; but apart from the authority the Memorial derives from their names, it is of itself entitled to serious consideration.

There are other subjects of which we intended to speak, under the head of education, at this time; but we are obliged to postpone them.

MASSACHUSETTS PEACE SOCIETY.

We have placed on our first page at the request of the Committee of this society a Circular recently issued intended to promote the great end at which the Society is constantly aiming.

We understand that the Circular has been extensively distributed by the Committee of Solicitation appointed by the Society; but as it was impossible for the Committee to ascertain beyond the sphere of their acquaintance to whom it would be most acceptable, and as it may be that the names of many have been omitted to whom it should have been sent, it is published in this journal, with the hope that any gentleman who may read it, will consider its contents as if it had been particularly addressed to him.

GENERAL HOSPITAL.

The 'Annual Report to the Board of Trustees of the Massachusetts General Hospital' we have received and have read with great interest. It contains important and curious details of which we shall speak at another time.

DR. ELY AND THE PHILADELPHIAN.

For several years Dr Ely has edited a religious paper of the above title. In consequence of his removal to Missouri, and of his connection with Marion College in that State, he has resigned the Editorship of the paper into the hands of Rev. John McKnight, who, like himself, is one of the new school of divinity in the Presbyterian Church.

The following is a paragraph from the Dr's. last will and testament, as Editor of the Philadelphian.

To him [Mr McKnight] all communications and payments for this paper should hereafter be made. We wish him as much editorial courtesy as we have received from all editors, with the exception of a few Deistical and three or four bitter Presbyterian neighbors. To the Romanists, the Baptists, the Lutherans, the Universalists, the Episcopalians, the Congregationalists, and especially the Restorationists, we tender, our thanks for having treated us in general with candor and respect. Wherein we have offended against the laws of Christ, in our treatment of any, may they and the Lord forgive us. We part with them all, even with brother Engles and Robert J. Breckinridge, in peace. Heaven send them a better mind; and grant Albert Barnes deliverance from their tender mercies.

Note.—Mr Engles is the Editor of the Presbyterian, ultra-orthodox; Mr Breckinridge is of the same class.

MR BROWNSON'S LECTURES.

We received a notice calling the attention of the public to Mr Brownson's course of Free Lectures on Christianity, adapted to serious inquirers after religious truth, last week after our paper had gone to the press. As we have not been able to attend any of them, we cannot speak of them from personal knowledge. A correspondent of the Daily Advertiser thus describes one of the last week's *Lectures*:

The subject of the Lecture was the foundation of religion in the nature of man. Mr B. explained his views of the essential character of religion, as consisting in a sense of the Infinite, the Invisible, the Perfect, and in reverence of the Being, in whom these attributes are combined. Regarded in this light, he maintained that religion is natural to man, as much as the social feelings upon which civil order and political community are founded—that it is an inherent and indestructible want of man's being, and that in some form or another, it has been manifested in all ages of the world and in every condition of society. In the course of the Lecture, Mr B. discussed, in a masterly manner, the objections often advanced by infidels, that religion is merely a fiction of the imagination, the result of education, or the contrivance of statesmen and priests.

The mode of handling the subject must have been new to most of those who listened to it, and could not fail to suggest a solution of many difficulties, which are perhaps oftener felt than expressed. It is rarely that the philosophy of religion is presented before a popular audience with more clearness of expression, strength of argument, or discrimination of thought, than were exhibited on this occasion.

SCIENTIFIC TRACTS.

The number of this periodical work, for the present month, is the first number of the third series. It has passed into the hands of new publishers (Light and Stearns), who, we are assured, will spare no pains or expense to render it an acceptable and valuable work. It is proposed that each number shall 'consist chiefly of a well executed treatise upon a single subject,' according to the original plan. Agreeably to this design the volume of the new series now commenced contains an essay on the Philosophy of Self-Education by B. B. Thacher, whose literary character as a writer and lecturer is well known. Mr T. appears to have just views of the tendencies of our present modes of education, and while he freely acknowledges what in them is good, he is not blind to their imperfections and faults. We have not room at present to speak more particularly of the contents of this beginning of a new series of the Tracts; but we trust that the public will duly appreciate the efforts of the publishers and contributors.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MR. GEORGE C. BARRETT.

Died in this city, on the 20th inst. Mr George C. Barrett, Publisher of the N. E. Farmer, and proprietor of the N. E. Seedstore, aged 27. Deprived of the melancholy pleasure of watching with his endeared friends around his dying pillow, a long parted associate can only cherish the recollection of a good man, and pay a last sad duty to his memory by a record of virtues which rendered the departed dear to his circle of acquaintance, and qualities which all reverence and love. As a friend, Mr B. was warm and open-hearted, and where he formed an attachment, it ended only with the grave, or till he was convinced of the unworthiness of its object; his friendship displayed itself in a kind and delicate attention to the wishes of others, and a generous, noble confidence in their sincerity, which will long be remembered by those whom he honored with his esteem.—As a man of business he was upright and honorable in all his dealings with others, and ever acted on the rule of our Master, 'As ye would that men should do to you, do you even so unto them.'—His retiring and unostentatious disposition rendered him less known in general society than many of less worth, but of a more dazzling and forward appearance. In his domestic circle it was that he shone preeminently, and it was there that the true and quiet beauty of his character unfolded itself in a kindness to all who came within his influence, and a tender assiduity for the comfort of all around him.—His quiet family fireside, rendered pleasant by his cheerful and ever active good humor, and that kind feeling which pervaded all his actions,—was a place where pure spirits might ever love to dwell.

Mr B's career in life was one which all young men will find worthy of imitation, and one which will surely result in general confidence and esteem. Early called to depend on his own discretion and judgment, his amiable and correct deportment and strict principles inspired a feeling of kindness towards him in all with whom he had intercourse, and resulted in his acquiring the situation he occupied at his death.

But while we mourn his early and sudden departure, we may gather consolation from the reflection that he has gone where earthly cares and hopes are lost in the full and perfect happiness prepared for the faithful. All who lived with our departed friend may again live with him in that world where parting never comes, by following him where he followed our Lord and Master.

W.

CONGRESS.

In the Senate, on Monday 21st March, Mr Benton continued his speech on his expunging resolution and in support of his motion to make it the special order of the day for Monday two weeks. At the request of Mr Porter, who wished to say a few words in reply, he withdrew the motion, and it was made the special order for the following day. Mr Wright, from the committee on Finance, reported without amendment the bill making further appropriation for the suppression of hostilities in Florida, which was ordered to a third reading.

In the House of Representatives, the memorial of the National Trades Union, praying for a law restricting the hours of labor for all persons employed in the service of the United States to ten hours, was taken into consideration on Mr Howard's motion to refer it to a select committee. After some debate it was laid on the table, yeas 102. The Resolutions of the Legislature of Kentucky, in favor of the distribution of the proceeds of the public lands among the States, were taken up, on the motion of Mr Williams that they be referred to the Committee of Ways and Means, with instructions to report a bill, in conformity with the resolutions. Mr Allan spoke in favor of the motion until the expiration of the morning hour.

Mr Cambreleng, from the Committee on Ways and Means, reported a bill to explain and amend the act for the relief of the sufferers by the late fire in New York. Also a bill to regulate the deposite of the money of the United States in the local banks; and a bill to authorize the Secretary of the Treasury to adjust the claim of the Bank of the United States, for damages on a Bill of Exchange on the French Government, and to recover the dividends due the United States from the Bank of the United States.

Mr Cambreleng moved to discharge the committee of the whole on the state of the Union from the further consideration of the bill for the repeal of the 14th section of the Charter of the Bank of the United States.

Mr Adams asked what was the object of the motion.

Mr Cambreleng stated that the object was to take the bill out of committee in order to pass it, without delay. He explained that the 14th section making the notes of the bank of the U. States receivable in payment of public dues, if not repealed, would render the notes of that bank a legal tender in payment of government dues, as long as they were in circulation; which was contrary to the intention of the charter, and unjust in reference to other banks. He had not made the motion he said, from any hostility to the U. S. Bank, but simply for the reasons stated.

Mr Adams said this was a subject which ought to be open to full and free deliberation and debate. The gentleman had disclaimed all hostility to the Bank of the United States, and he was glad of it. He hoped that institution was not to be pursued, after having placed itself under the protection of state sovereignty.

Mr R. M. Johnson called the gentleman from Mass. to order, and asked whether it was in order to discuss the question.

The Chair said that the motion, being reported from a Committee, was debateable.

Mr Cambreleng proposed to the gentleman from Mass. to agree to a postponement of the subject till tomorrow.

Mr Adams. I will consent to any thing except to take this subject out of the Committee of the Whole.

On motion of Mr Cambreleng, the motion was postponed till the next day.

In the Senate, on Tuesday, Mr Benton reported a bill for the admission of Michigan to the Union. Mr Buchanan reported a bill for the admission of Arkansas to the Union. The bill making further appropriation for the Indian war was passed. Mr Porter addressed the Senate at some length, on the Expunging Resolution, in reply to Mr Benton. Before he had concluded, he gave way for a postponement of the subject, and the Senate adjourned.

In the House of Representatives, the motion of Mr Cambreleng to discharge the committee of the whole from the bill to repeal the 14th section of the act incorporating the Bank of the United States, was again taken up. Mr Cambreleng spoke in favor of the motion and of immediately passing the bill. Mr Ingersol opposed it as unnecessary, the section in the law being extinct with the law. Mr Adams opposed the bill.—He had hoped that the war upon this bank was at an end. He had heard of no reason for discrediting the notes of the bank. The question was further debated until 1 o'clock, the hour for the special orders, when the consideration of the navy appropriation bill was resumed, and Mr Bell continued his speech. He spoke three hours, and then gave way for a motion for the committee to rise, and the House adjourned.

In the Senate, on Wednesday, Mr Davis presented the resolutions of the legislature of Massachusetts relative to the boundary line of the United States, between Maine and the British Provinces of New Brunswick and Lower Canada, accompanied with some remarks. Mr Porter concluded his speech in reply to Mr Benton on the expunging resolutions, after which the resolutions were laid on the table for the present.

In the House of Representatives, the motion to discharge the Committee of the Whole from the further consideration of the Bill to repeal the 14th section of the Bank Law, after a resort to the previous question, was agreed to. The Naval appropriation bill was further discussed by Mr Bell, who spoke until the hour of adjournment.

In the Senate on Thursday, Mr Grundy, having obtained leave, introduced a bill to authorize the making of contracts to convey the mail by rail roads.

The bill for the relief of the Cities of Washington, Alexandria, and Georgetown, by assuming the payment of principal and interest of the Dutch Debt, amounting to $449,635 for Washington. $114,640, for Alexandria, $116,795 for Georgetown, was ordered to be engrossed for a third reading; yeas 17, nays 16.

In the House of Representatives, the North Carolina contested election was debated at length, and was made the order of the day for Friday and Saturday.

In Senate, Friday, Mr Clayton gave notice that he should at an early day ask the Senate to take up the bill to establish a territorial government in the Territory of Wisconsin.

No business was definitively acted on, and the Senate adjourned to Monday.

In the House of Representatives, Mr Jarvis, from the Committee on Naval Affairs, reported a bill authorizing the President to cause experiments to test the practicability of a fire-ship invented by Uriah Brown: twice read and committed.

Mr Hall, of Vermont, (a member of the Committee on the Post Office, &c.) rose to submit a report from a minority of the Committee, respecting that part of the President's Message calling the attention of Congress to the transmission of incendiary publications by mail, which had been referred to that Committee. He stated that a decided majority of the Committee had come to the conclusion, that Congress had the constitutional power to act on this subject, but the majority had not agreed to recommend any particular measure, some preferring to wait until the Senate had acted on the subject, and others differing in the mode in which a report should be made to the House. The minority were of opinion that Congress possessed no constitutional power over the subject, and were prepared to submit their views to the House, fearing their views might be misconstrued, from the circumstance of the committee not reporting, after some conversation, Mr H. moved to suspend the rule to enable him to submit the paper, but his motion was negatived. The remainder of the day was occupied with the contested election in North Carolina, but without coming to any decision.

Surplus Revenue.—Mr *Webster* after his remarks in the Senate (17th ult.) on the perilous condition of the U. S. funds in the deposite Banks, added as follows:

In my opinion, sir, the present system now begins to develope itself. We see what a complication of private and pecuniary interests have thus wound themselves around our finances. While the present state of things continues, or as it goes on, there will be no lack of ardor in opposing the land bill, or any other proposition for distributing or effectually using the public money.

We have certainly arrived at a very extraordinary crisis—a crisis which we must not trifle with. The accumulation of revenue must be prevented. Every wise politician will set that down as a cardinal maxim. How can it be prevented? Fortifications will not do it. This I am perfectly persuaded of. I shall vote for every part of the fortification bill, reported by the military committee. And yet I am sure that if that bill should pass into a law, it will not absorb the revenue, or sufficiently diminish its amount. Internal improvements cannot absorb it: these useful channels are blocked up by vetoes.

How, then, is this revenue to be disposed of? I put this question seriously to all those who are inclined to oppose the land bill now before the Senate.

Sir, look to the future, and see what will be the state of things next autumn. The accumulation of revenue may then be nearly fifty millions; an amount *equal perhaps to the whole amount of specie in the country.* What a state of things is that! Every dollar in the country the property of the government!

MASSACHUSETTS LEGISLATURE.

In the Senate, Wednesday March 23, several acts were passed chiefly for the incorporation of manufacturing companies, and other associations for industry.

In the House of Representatives, Mr Walcott, of Hopkinton, from the Committee on the Judiciary, to whom was referred an order of Feb. 25th, concerning the assessment of taxes, and the right of voting, reported the following Order, which was adopted, viz:

Ordered, That the Justices of the Supreme Judicial Court be requested to give their opinion, as soon as may be convenient, on the following questions:

After the annual assessment of taxes has been made by the Assessors of any town, and committed for collection, can said Assessors assess a poll or other tax, on any person, otherwise qualified, for the purpose of enabling him to vote, at any election?

And is such person, on the payment of the tax so assessed, qualified to vote at elections, according to the provisions of the third article of the amendments to the Constitution?

In the Senate, Thursday, 24th, the resolve relating to the sale of the Public Lands passed to be engrossed, and was sent down for concurrence.

In the House of Representatives, an order was introduced by Mr Hubbell of Lanesboro,' providing for the appointment of a committee of one from each county, to consider the expediency of granting aid to the Western Rail Road Corporation, and the manner in which assistance should be rendered, and the order was unanimously adopted.

Mr Howe, of Boston, from the Committee to whom was referred an order of Feb. 29, on the subject of the Naturalization laws, reported that it is inexpedient to legislate thereon.

In the Senate, Friday 25, the bill to incorporate the Eastern Rail Road Company was read a second time, and recommitted, with instructions to report the prominent facts in relation to the several routes for an Eastern Rail Road.

In the House of Representatives, Messrs Capen of Boston, Sheate of Lowell, and Arms of Conway, were appointed a committee to consider and report upon the expediency of instructing the Senators, and requesting the Representatives of this Commonwealth in the Congress of the United States, to use their endeavors to obtain the passage of a law by Congress, to prevent the introduction of foreign paupers into this country, or to favor any other measures which Congress may be disposed to adopt, to effect this object. Several bills passed to be enacted.

In the Senate, Saturday 26, the bill to increase the capital of the Boston and Lowell Rail Road was taken up, and passed to be engrossed, as amended. Mr Gray gave notice that he should on Monday move a reconsideration of said vote.

Several bills passed to be enacted.

In the House of Representatives, Mr Hubbell of Lanesboro', from the committee on the subject of aid to the Western Rail Road Corporation, reported a bill in aid of said corporation, which was read, laid on the table, and ordered to be printed.

The resolve for publishing the Old Colony Laws passed to be engrossed.

In the Senate, Monday 28. Mr Flint, from the select committee on so much of the Governor's address as relates to capital punishment, made a detailed report thereon, concluding that it is inexpedient to legislate on the subject. The report was laid on the table, and 3000 copies thereof directed to be printed.

Mr Flint, from the same committee, to whom was referred the bill from the House, 'to abolish capital punishment in certain cases,' reported that said bill ought not to pass; and said bill was ordered to a second reading.

On motion of Mr Gray, the vote by which the Senate passed the bill to increase the capital of the Boston and Lowell Rail Road Corporation, was reconsidered. It was then passed with the following provision added to the amendment of Mr Parker, with which it had before passed: Provided also, that said last named proviso shall be null and void, unless the same shall be assented to by a majority of the stockholders of said corporation, within thirty days from the time when this act shall take effect.'—Yeas 19. Nays 18.

In the House of Representatives, the bill in aid of the Western Rail Road Corporation was read a second time, and ordered to a third reading tomorrow. It was moved by Mr Adams of Newbury, to give it a third reading by its title, at that time, and after a short debate, the bill was accordingly passed to a third reading by a vote of 243 to 9.

The bill provides that the Western Rail Road Corporation may increase their capital stock by the addition of one million of dollars thereto; that the Treasurer of the Commonwealth shall subscribe for ten thousand shares; amounting to $1,000,000 that the number of directors shall be nine, three of whom shall be chosen by the legislature annually.

The following order was passed.

Ordered, That the Committee on the Judiciary inquire into the expediency of causing copies of the Revised Statutes to be distributed to any public Libraries and Institutions in the United States or in foreign countries.

In the Senate, Tuesday, 29. The bill to establish the Massachusetts Powder Company was taken up, and the question being stated on passing it to be engrossed, in concurrence, it was decided in the negative.

In the House of Representatives, a bill to incorporate the Mount Hope Rail Road Corporation, was reported, and passed to a third reading.

A bill from the Senate, to increase the capital stock of the Boston and Lowell Rail Road Corporation, was read, and committed.

The bill in aid of the Western Rail Road Corporation was discharged from the orders of the day, read a third time, and passed to be engrossed.

In the Senate, Wednesday 30th. The bill in aid of the Western Rail Road Corporation was reported, without amendment, and ordered to a second reading.

In the House of Representatives the bill to establish the State Bank of Massachusetts was taken up. Mr Rockwell the Speaker offered an amendment, proposing to reduce the capital stock from ten to five millions, and make the state interested in the bank to the amount of two-fifths instead of one half, and it was adopted.

The question as to the passage of the bill as amended to a third reading was taken by yeas and nays, and was rejected by a vote of 215 to 216.

INTELLIGENCE.

DOMESTIC.

Florida.—General Gaines in his despatches from head quarters, March 9th, says;

I have just set out for Fort Drane, via. Gary's Ferry, on Black Creek, with two companies of regulars, and intending to take with me from the latter place the small battalion of mounted Georgians, (heretofore mentioned,) under the command of Maj. Douglass. Lieut. Col. Bankhead is at the head of the first detachment, and the two together may make a total of about 240.—But even this small force may be important to rescue Maj. Gen. Gaines.

'I had not received the slightest information of the operations on the Withlacoochee (official or otherwise) of a later date than the 29th ult. up to this morning; and had concluded that he had effected his march, with more or less success, against the enemy, upon Tampa Bay.

The Jacksonville Courier, of 17th, state in substance that Oseola had, through a negro whom he sent into camp, asked an interview with Gen. Gaines,—promising to stop killing white men if he would stop killing Indians. Oseola was told to present himself next day with a flag. He did so, approaching the camp, accompanied by another chief, within about one hundred yards, and after waving his flag sat down on a log.

Three officers—there should only have been two—went to meet him, when he expressed his willingness to lay down arms. They tried to persuade him to agree to proceed with his Indians to Tampa Bay, and thence embark for the region beyond the Mississippi; but to this he is said to have demurred, insisting on remaining in Florida. While the parley was going on, Gen. Clinch arrived with his relief: the friendly Indians with him having discovered other Indians around the camp, raised the war whoop, which was followed by a fire from the advancing corps. Thereupon the hostile Indians retired, Oseola, at the request of the officers, doing so likewise, until the fire of the new arrivals could be checked, which immediate measures were taken to effect.

Oseola told the officers that Gen. Clinch was advancing to their relief, and when in reply to an inquiry from him about the state of their provisions, they said there was abundance, he told them he knew better—that they were reduced to great straits, and if they would come over the river, he would give them two beeves and a bottle of brandy.

On arriving in camp, Gen. Clinch found the command of Gen. Gaines reduced to the greatest want, having killed and eaten their horses and dogs. Gen. Clinch's relief corps consisted of four companies of mounted *Alachua* militia, two other companies, the Richmond Blues, some regulars and friendly Indians, in all about 700.

Oseola is reported to have sent in word on the evening of the interview, that if Gen. Gaines would send away the mounted Alachua men, he would comply with the terms proposed. This was of course not acceded to—and three days having elapsed without any further intelligence from him, and the provisions running short, Gen. Gaines returned with his forces to Fort Drane, where he gave up the command to Gen. Clinch, and proceeded by the way of Tallahassee to New Orleans.

These accounts, though vague and without date, are so circumstantial, that probably they approach the truth. Of Oseola's motives or sincerity in the course he took, we can form no judgment.—*N. Y. American.*

Steamboat Explosion.—The steamboat Free Trade Capt. James Young, was on her return passage from Augusta on the 14th ult. about 50 miles from the city, when one of the boilers burst. The captain was so badly scalded that he died in six hours. One coloured man was killed, and two others died soon after. The mate, engineer, and three coloured men were scalded, but there were hopes of their recovery. The boat was much injured. The tow boats, loaded with cotton, escaped without injury.

Disastrous Steamboat Explosion.—The steamboat Franklin, of Mobile, on the 13th ult. having just started from the wharf for Montgomery, with a hundred passengers on board, was blown up by the explosion of her boiler, and a number of persons lost their lives. She had advanced but 40 or 50 yards from her starting place, and was lying to, for the purpose of taking on board a passenger, who had been left behind, when the accident took place. A letter to the editor of the Journal of Commerce, says that near fifty passengers were killed, maimed, scalded or drowned. The correspondent of the New York Commercial Advertiser says:

'I was standing close at the river's brink, and saw the whole fore part of her deck, with large pieces of the boilers, carried to an immense height, with the pilot and one of the hands. The pilot fell into the dock at the distance of a hundred and fifty yards, having been thrown into the air near three hundred feet, and was dreadfully mutilated. I saw the bodies of two or three persons who were killed instantly, and of many others who were seriously, perhaps fatally wounded. I fear the list of sufferers will be large, perhaps ten or fifteen killed. The explosion was dreadful; the upper deck from the wheelhouse forward, was carried to a great height.'

BOOK AND PAMPHLET SOCIETY.

Persons who may be in want of Unitarian Tracts and Publications for distribution, are informed that they can be supplied gratis, on application to the Treasurer of the above named Society, at 141 Washington St., up stairs. The Depository is supplied with most of the leading publications of the American Unitarian Association, besides various other treatises intended to defend and illustrate the doctrines and views of Liberal Christians. Friends at a distance who may write for them will be promptly supplied. tf

NOTICE.

The Rev. Dr Edwards, Secretary of the American Temperance Society, will deliver a discourse in the Rev. Dr Walker's Meetinghouse in Charlestown on *the evening of the Annual Fast*, on the influence of the Temperance Reformation upon the great interests of mankind, and on the means of causing its blessings to be permanent and universal. Services will commence at a quarter past 7 o'clock.

BENEVOLENT FRATERNITY OF CHURCHES.

The annual meeting of this Association will be holden in the *Federal street meeting house* on the evening of *Fast Day* at 7 1-2 o'clock. A report of the doings of the society for the past year, will be read, and addresses made by several gentlemen. The meeting for business will be in the Berry Street Vestry at 7 o'clock. H. B. Rogers, *Sec.*

March 31.

MARRIAGES.

In Beverly, Mr John W Davis, of Boston, to Miss Elizabeth L. Lee.

In Brighton, Mr John Greenwood, of this city, to Miss Elizabeth, daughter of Samuel Brooks, Esq.

In Topsfield, Charles H. Holmes, Esq. of Alfred, Me. (son of Hon. John Holmes) to Miss Harriet Josephine Emerson, of T.

DEATHS.

In this city, much regretted, Mr Geo. C. Barrett, proprietor of the New England Farmer newspaper, 27; Ephraim Thayer, Esq. in the 87th year of his age—a veteran of the Revolution; Miss Harriette P. daughter of B. P. Homer, Esq.

In Weston, 23d inst. Mrs Lydia, wife of Nathan Hobbs, 67.

In Hingham, Mr James Beal, 92.

In Newbury, (Belleville,) Rev James Miltimore, 81.

In Chester, N.H. Hon. John Bell, formerly Governor of New Hampshire.

In Savannah, 8th inst. Mrs L. Barnard, wife of Capt. Thos. B. of Boston, 72.

SCIENTIFIC TRACTS;

For the Diffusion of Useful Knowledge.

No. 1.—Vol. 1.—Third Series.

THE first number of the third series of this work, which has recently come into our hands, will be published this day—subject, Self-Education, by B. B. Thatcher. The following is a synopsis of this Tract:

Age of Associations—result of civilization. The social power—Abuse of it. Application of the subject to education—to our country. Schemes of education—Benevolent and Religious—Literary and popular—all others—their object. Philosophy of the education of the age—Its deficiences. The railroad principle. All mankind educated. Savage education. Franklin's story. The civilized system—Faults of it. The principle of self-education—What it implies. Self-knowledge. Knowledge of others. Social education. The education of character. Self-study. Self-dependence. The philosophy of circumstances. A complete education unknown. Faults of the systems. Partial education. Law of our nature—Operation of it. Uniformity indispensable. Neglect of the moral powers—Effect of it—What men should be, morally. The physical department. What we suffer and lose here. Case of the Indians. Case of the blind. Reform wanted. Literary part of education. Facilities in this country—Use to be made of them—How to do without them. Case of Edmund Stone. Operation of plenty and want. Education too easy. The philosophy of means. Essential principle of self-improvement. Conclusion.

At the close of each number of the Tracts, there will be a short summary of scientific and other intelligence, notices, &c. This number has the following:—

Semi-Monthly Record—*The Winter Lyceums*:—Boston, Salem, Springfield, Charlestown, Portsmouth and Newton Lyceums. Rumford Institute—Brookline Debating Society—Worcester Lyceum. Hanover Lyceum. Mercantile Library Association. Temple of Education. Popular Education in Pennsylvania. Channing and Andrews on Slavery. Wonderful Results of Cultivation. A Remarkable Discovery.—American Conchology.

From $15 to $30 will be paid for each Tract, and no writer will be employed, who is not fully competent to do justice to his subject. Every effort will be made to make the Tracts one of the best standard works. There will be two handsome volumes each year, with good copperplate engravings and wood cuts to illustrate such subjects as need them.

Price $1 a volume—$2 a year—12 1-2 cts. single, (which will be deducted from the subscription, if the purchaser afterwards concludes to take the work regularly.)

We have a few copies of the back volumes of the Tracts for sale at the subscription price.

LIGHT & STEARNS,
apr 2 3t 1 Cornhill.

STATIONARY.

S. G. SIMPKINS, Court st., corner of Brattle st. has just received, a good supply of Letter Paper; Cap and Billet Papers; Wafers; Sealing Wax; Ink Powder; Ink; Slates; English Quills.—Also for sale,

BIBLES—of quarto, octavo, 12mo and 18mo size; Polyglot Bibles and Testaments; Pocket Bibles, with tucks.

JUVENILE BOOKS.—A general assortment of Juvenile Books, suitable for Libraries, with a variety of col'd Toys.

SCHOOL BOOKS.—A general assortment of School Books; and Copy Books at the lowest prices by the dozen or single.

FINE CUTLERY.—Rogers & Sons' Silver Steel Razors, Penknives and Scissors.

FANCY ARTICLES.—Ladies' and Gentlemen's Pocket Books, Wallets and Card Cases, Visiting Cards, gilt edge and polished surfaces, Osborn's Water Colors, Pink Saucers, Bristol Board, Drawing Paper, Carbonated Paper, Fancy Colored Paper and Gold Paper; English Tooth Brushes; Dressing Combs; Ever Pointed Pencil Cases, various patterns; Inkstands; Albums, with tinted paper; Perryan Pens; Windsor Soap; Kidder's superior Indelible Ink. a 2

NEXT WEEK!

THE subscriber is now forming a large collection of Books for Sunday School Libraries, but few if any of which have ever been offered for sale by him, they being mostly new. A list will be commenced in this paper next week, and continued as opportunities may offer. The Books will be of an undoubted character. Much pains has been taken to make this in every sense, a good selection. Clergymen and others in the city and country are invited to send their orders, and every accommodation will be granted them. BENJ. H. GREENE,
apr 2 124 Washington st.

NEW SUNDAY SCHOOL BOOK.

THIS day published by BENJ. H. GREENE, 124 Washington st.

Biographical Sketch of ANN L. BOUTELLE, of Plymouth.

Extract from the Preface.

The following simple Sketch was originally written for the gratification of a few friends, by one who had the privilege of an intimate friendship with the subject of it. It is printed in compliance with the request of several individuals, who had seen Ann frequently during her sickness, and judged from the effect which her state of mind produced on themselves, that a more extensive circulation of these recollections, than was convenient for a manuscript, might be of advantage to those of her age. apr 2

A GENTLEMAN having an only child, a daughter of 7 years of age, whose mother is dead, wishes to have her educated by some respectable Lady or family in Massachusetts, in the vicinity of Boston. It is intended to give her a sound, useful English education, a thorough knowledge of domestic duties, with habits of industry and economy, added to a high degree of mental cultivation. It is desirable that the Lady who may take charge of her, should either wholly instruct her, or direct and superintend her studies. The child is of an affectionate disposition, perfectly manageable and quick to learn. A reasonable compensation would be paid, and as it would be for many years, may be considered desirable. Answers addressed to A. B. C. left at the office of this paper 147 Washington st. until the 1st of June, will meet with attention. It is requested they state place, terms, references, system of instruction, discipline, government and every information that may guide one in the selection of a situation. 2m a 2

BURTON'S ANATOMY OF MELANCHOLY.

JAMES MUNROE & Co. have just received a new edition of the Anatomy of Melancholy, what it is, with all the Kinds, Causes, Symptoms, Prognostics and several cures of it in three Partitions, with their several Sections, Members and Subsections Philosophically, Medically, Historically opened and cut out by Democritus Junior, First American from the Thirteenth English ed. Corrected, to which is now first prefixed an account of the author, in 2 vols. apr 2 134 Washington st.

STORR AND FLATT'S THEOLOGY.

AN elementary course of Biblical Theology; translated from the work of Storr and Flatt, with additions by S. S. Schmuker, D. D. Professor of Theology in the Theol. Seminary of the General Synod of the Evangelical Lutheran Church, in the United States, Gettysburg, Pa. 2d edition. Just published, for sale by JAMES MUNROE & Co. 134 Washington Street. m19

BOARDING SCHOOL IN WALTHAM.

THE next Term of this Institution will commence April 19th, and continue eighteen weeks. The Male Department is under the particular care of the Principal, and the Female, that of Miss Ann M. Whiting—a Lady possessed, in a superior degree, of the requisite qualifications for a Teacher. Pupils can receive instructions, besides the English branches, in the Latin, Greek, French, Italian and German languages; also instructions on the Piano by a competent teacher.

The Subscriber, believing as many do, in the great advantages of Manual Labor connected with Mental Education, has made the necessary arrangements for making his school, in part, a Manual Labor School; not, however, to interfere with the pupil's regular course of study, but as a kind of recreation and amusement for his leisure hours. Those who wish it will have a portion of land given them to cultivate, the profits of which will go towards defraying their expenses. A Workshop is also provided for the Machanic Arts.

Reference is permitted to Rev. Dr Parkman.
Waltham, March 19th LEWIS SMITH.

AN INSTRUCTOR IS WANTED

FOR a private school with a limited number of pupils, in which English and classical studies will be pursued.

One who has experienced and can furnish good recommendations will receive a liberal compensation.

Written applications may be directed to either of the subscribers until April 10th.

Z. F. Silsbee
R. S. Rogers,
F. Peabody,
J. C. Lee.
Salem, March 21st.
m 26 3w

THE LEXINGTON BOARDING SCHOOL.

AN Private Academy will be ready for the reception of an increased number of lads and young ladies early in April ensuing. Instruction of the most improved kind is given in all the higher English branches, the Latin, Greek and French languages, and Drawing. Tuition from 4 to 6 dollars per quarter; board from $2, to $2 25 per week. Gentlemen are invited to call and examine the School and its accommodations; or to inquire of Benjamin Muzzey, Esq. or Gen. S. Chandler, Lexington, or of Mr Enoch Hobart or H. J. Howe, Esq. Boston.

Timo. P. Ropes, *Principal.*
Lexington, March 21st, 1836.
m 26 3t

GALL'S WORKS

ON the Functions of the Brain, and of each of its parts; with observations on the possibility of determining the instincts, propensities and talents of the moral and intellectual dispositions of Men and Animals, by the configuration of the brain and head—in six volumes; translated from the French by Winslow Lewis, jr. M. D. M. M. S. S.—For sale by MARSH, CAPEN & LYON, 133 Washington street.
m 19 tf

SACRED MEMOIRS: Or Family Instruction, vol. 1, being a History of Scripture Characters from Adam to Joseph.

Sacred Memoirs, vol. 2, being a History of Moses, the Jewish Law Giver. These are valuable books for Sunday School Libraries.—Just published and for sale by MARSH, CAPEN & LYON, 133 Washington st. tf m 19

SHAW'S ARCHITECT.

MARSH, CAPEN & LYON, 133 Washington st. have just published the fourth edition of Shaw's Civil Architecture, revised and improved. This is an excellent work, containing 101 copper plate engravings, and worthy the attention of Mechanics generally. tf m19

ALLEN'S QUESTIONS for Sunday Schools. For sale By OTIS, BROADERS & Co. 147 Washington st. m26

MISS MARTINEAU'S MISCELLANIES, for sale By OTIS, BROADERS & Co. 147 Washington st. m26

PENCILLINGS BY THE WAY. By N. P. Willis. In two vols.

Just received by JAMES MUNROE & Co. Boston Bookstore 134 Washington St. m26

LIBERAL PREACHER.

JUST Published by DAVID REED, 147 Washington st. the Liberal Preacher for January, 1836 containig a Sermon by Rev. Ezra S. Gannett, of Boston.—'A Life of Prayer.'

RE-PUBLICATION of Blackwood's and the Metropolitan Magazines.

Blackwood's Magazine is republished in a superior style of execution, fully equal to the original and is an exact copy of the same in every particular. The price is $5 per annum. The Metropolitan is republished entire with the exception of the appendix. Its price is $4 per annum. When taken together the price of the two works will be put $8 per annum.—Mail subscribers must in all cases pay in advance. The publisher and his agents reserve to themselves the right of collecting from all others at such times as they may think proper.

The importation price of these Journals is for Blackwood about $9; and for the Metropolitan about $11. They are here offered in a style equally neat and attractive, for less than half these sums. To those individuals who suppose that the price is still disproportionate to the price of the re-publication of the Reviews issued by the same publisher, it may be suggested that the Reviews are each of them Quarterly publications, and that these Magazines are issued monthly and that a number of the Magazines on an average contain three-fourths of the amount of matter that a number of the Reviews do. Consequently they are cheaper than the Republication of Reviews, the publisher relying on the more extended sale, which they will probably obtain, for a proportionate profit OTIS, BROADERS & Co.
m 26 147 Washington street.

NEW BOOKS.

GILBERT GURNEY, by the author of Sayings and Doings, in 2 vols.

Impressions of America, by Tyrone Power, 2 vols.

Practical Phrenology, by Silas Jones—the method adopted by Mr Jones is that of analysis and synthesis, which tends to keep out of view the common error, that individual organs, necessarily manifest distinct traits character.

Corrected Proofs, by H. H. Weld. The Tales, Sketches, &c. here collected are selections from the contributions of the author to different works for several years.

Select works of J. S. Knowles, consisting of his most popular works, with a notice of his Life and writings.

The Carpenter's Children—a New England Tale.

A Narrative of the wreck of the ship Mentor on the Pelew Islands in 1832, with an account of the sufferings of Holden and Nute among the barbarians of Lord North's Island.

For sale at No. 147 Washington st. by Otis, Broaders & Co.

TRUSSES.

THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses of every description, and that he has taken a shop at No. 3, Scollay's Buildings, (up stairs) and near the N. E. Museum,—Opposite the estate formerly Gardner Greene's. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father has been the keeper for *more than* 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at her house. Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER.
d 26

SPLENDID ENGLISH WORK.

THE Book of Gems; Poets and Artists of Great Britain, edited by S. C. Hall—embellished with beautiful engravings, for sale by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. m19

POETRY.

FOR THE REGISTER AND OBSERVER.

COMMUNION HYMN, AND HYMN FOR EASTER.

'He is risen!'—Mark xvi. 6.

What accents greet the astonished ear?
The Lord is risen!—Lingering near,
A faithful few are seen;
Their spirits tranced in wild amaze;
Mournful, they pause, with anxious gaze,
Despair and hope between.

Laid in the cold and lonely tomb,
By stealth, in silence, and in gloom,
In death's strong fetters bound,
Jesus is left,—in haste concealed;—
Closed is the stone, and watched, and sealed,—
But hark! a rushing sound!

Mark those sepulchral gates unfold,
The tomb no more has power to hold
The Lord of Life,"—divine;
Triumphant, glorious, see him rise,
Ascending through yon brightening skies
In heavenly courts to shine!

On earth a weary wanderer found;
He makes the poor in peace abound;
The hungry eat his bread;
Though multitudes around him throng,
Nor house, nor home to him belong,
Nor where to lay his head!

Now on a mountain's rugged peak;
Now in a desert wild and bleak,
He pours his soul in prayer:
Ay, prays for those who scoff and jeer,
For those who neither love nor fear,
Nor for his reign prepare.

By day, 'mid toils, from place to place,
Less blest than blessing, see his grace
Is free alike to all:
He heals the sick,—he dries the tear,
Restores the dead, soothes trembling fear,
And yields at mercy's call.

His praise be on your lips, his love
Exalt, refine, secure above,
The soul, by passion driven;
Remember your Redeemer now,
Before his sway in homage bow,
And be your sins forgiven.

He, from the realms of heavenly peace,
Shall bid your joys and hopes increase
Below, till time shall end;
Then, in his mansions he'll prepare
A place for those who own his care,
And on his grace depend.

For the first Sunday in April.

* Acts ii. 36—x. 36. Romans xiv. 9. 1 Cor. ii. 8. xv. 22. 47. Phil. ii. 11. 1 Tim. vi. 13. 16. Rev. xvii. 14. X.

We have still around us so many memorials of Winter, that these descriptive stanzas are not unseasonable. We hope our correspondent will, and that ere many weeks pass, sing as appropriately of Spring. ED.

FOR THE REGISTER AND OBSERVER.

WINTER.

Stern tyrant of the year!
The circling hours bring thine ascendant day,
And hill and plain, sky, sea, and stream obey
Thy rule austere.

The Conqueror's march is thine,
Each step thou mark'st with trophies of decay,
And with the fair Earth's ruins thy proud way
Dost ever line.

Deadly thy scowl of gloom,—
And the soft green from tree and shrub doth pass,
And summer's delicate flowers and twinkling grass
Are spoiled of bloom.

Beneath thy chilling breath
The sweet-voiced brooks, that bounded on their way
Gleesome and frisk as children at their play,
Lie stiff in death.

Thou speak'st, and the blithe hum
Of insect life,—the choral measures sung
By tuneful tribes the green-wood boughs among,
Are stricken dumb.

Earth's sceptre thou dost bear,—
And the white badge of servitude to thee
Each crested mount, low valley, stream, and tree
Submissive wear.

Therefore, dread Power, rejoice,—
Bid the shrill winds pipe out thy triumph high,
And Ocean's glad, accordant waves reply
With thunder voice.

Yet deem not, awful One,
Though subject earth lie prostrate at thy feet,
That, throned in universal empires seat,
Thou reign'st alone—

The nobler Spirit-world
No trophies of thy prowess yields to thee,
No flaunting banner of thy sovereignty
Is there unfurled.

The gladsome stream of thought
Glides fertilizing on, untamed and free,
And tracks its bright way to Thought's central sea,
Heeding thee not.

The green growths of the soul
Breathe out their fragrance on thy stormy air,
And not one delicate tint their blossoms wear
Feels thy control.

There is no winter where
The faithful spirit hath its sojourning,—
Each season doth its choicest treasures bring,
An offering there.

Then hail, dread Power, to thee!
Intently gazing in thy rugged face,
E'en there, methinks, benevolence I trace,
True kindness see.

Thou bidst me turn within,
Beholding there that, which doth changeless live,
What not the outward universe may give
Nor from me win.

Though one broad, general tomb
Seal up earth's lovely, glorious, bright, and fair,
To itself and God still true the soul shall wear
Unfading bloom! D. H. B.

Thou whose sweet youth, and early hopes enhance
Thy rate and price, and mark thee for a treasure,
Hearken unto a verser, who may chance
Rhyme thee to good, and make a bait of pleasure,
A verse may find him who a sermon flies,
And turn delight into a sacrifice.
George Herbert.

BIOGRAPHICAL.

[From the American Quarterly Register.]

PRESIDENT STILES.

The writer of the Memoir acknowledges himself indebted, for nearly all the facts to Dr Holmes' Life of President Stiles.

Ezra Stiles was born at North Haven, in the state of Connecticut, on the 10th of December, 1727. His ancester, John Stiles, came from Milbroke, Bedfordshire, England, in 1634, and settled in Windsor, Conn., in 1635. His son, John Stiles, was brought, an infant, from England. His son, John, the president's grandfather, had fourteen children, two of whom, Isaac and Abel, were ministers of the gospel. Isaac was born at Windsor, Conn., July 30, 1697, and graduated at Yale college in 1722. In June, 1725, he married a daughter of the Rev. Edward Taylor, of Westfield, Mass. She died on the 15th of December, 1727. Her only child, Ezra, was born with a feeble constitution, and it long remained doubtful, whether he would survive the age of childhood. At the age of nine years, he began to learn his Latin grammar; and, having finished his preparatory studies, under the instruction of his father, at twelve he was prepared to enter college. An admission at so early an age being judged inexpedient, he waited three years longer; and in September, 1742, entered Yale college, in the 15th year of his age. His principal tutor was Thomas Darling, afterwards Judge Darling, of Woodbridge, a faithful teacher, and a man of science. While at college, he was dependent, in a degree, on the patronage of friends. President Clap, among others, was his benefactor, and, by various acts of friendship, lessened the expenses of his education. Among the proofs of his diligence at college, are observations on a comet, made in his sophomore year; an account of the number, periods, distances, velocity, and other properties of comets; numerous geometrical mensurations; and a copious chronological compend of Bible history. He was naturally inquisitive, fond of books, patient of application, and always delighted with literary society.

Having finished his academic course, he delivered, by the appointment of the president, an oration, in the college hall, at the public examination of his class in July. On the 3d of September, 1746, at the age of nineteen, he received the degree of bachelor of arts. On this occasion, he had as distinguished a part, as a syllogistic exercise would admit; and, at that period, the candidates for the first degree had no higher appointment at commencement, except a salutatory oration. He was respondent in defence of the following thesis, 'The hereditary right of kings is not of divine authority.' In professor Meigs's funeral oration on president Stiles, it is stated that 'he was esteemed one of the most perfect scholars, that had ever received the honors of the seminary.'*

Believing his religious principles to be settled, and impressed with a conviction of the duty and importance of making a Christian profession, he united with the church at North Haven, under the pastoral care of his father, on the 23d of November, 1746. He then returned to the enjoyment of his beloved literary privileges at New Haven. A new benefactor appeared in Capt. David Wooster, (afterwards Gen. Wooster, mortally wounded at Ridgfield, April 27, 1777,) who invited him to reside in his family. About this time, he drew up the following rules for his own use.

'*Ratio vivendi.*

'1. In every action and station of life, act with judgment, prudence, calmness, and good humor of mind. 2. Endeavor to make the business of your life your pleasure, as well as your employment. Labor ipse voluptas. 3. Be contented with whatever condition and circumstances Providence shall allot you in the world; and therein endeavor, some way or other, to be useful to your fellow men. 4. Persuade yourself that to live according to the dictates of reason and religion, is the surest, and indeed the only way to live happily in this world, and to lay a foundation of happiness in the other. 5. Extirpate all vicious inclinations; cultivate and improve the mind with useful knowledge, and inure it to virtuous habits; think, live, and act rationally here, that you may be progressively preparing for heaven. Nulla dies sine linea.'

To these rules of his own, he added others, drawn from various sources, and closed the whole with the following sentiment and resolution:

'I consider myself as a citizen of the intellectual world, and a subject of its almighty Lawgiver and Judge; by him, I am placed upon an honorable theatre of action, to sustain, in the sight of mortal and immortal beings, that character and part which he shall assign me, in order to my being trained up for perfection and immortality; and shall, therefore, from this time forth, devote my life to the service of God, my country, and mankind.'

In 1749, he was chosen a tutor of Yale college, and was inducted into office on the 25th of May. In the spring of this year, Dr Franklin sent an electrical apparatus to Yale college. Nothing could have been more opportune than this to Mr Stiles. In connection with his fellow tutors, he made a variety of curious experiments, above twenty of which are entered into his manuscripts. These were the first electrical experiments made in New England. Having received a license from the New Haven Association of Ministers, he preached his first sermon at West Haven, in June, 1749. At the commencement in September, he received the degree of A. M., and delivered a valedictory oration.

In April, 1750, he took a journey, and preached to the Housatonic Indians, at Stockbridge, Mass. This occasioned an earnest application to him, from the Society for Propagating the Gospel among the Indians, to undertake the mission to this tribe, as successor to the Rev. John Sergeant, who died July 27, 1749. But his health being unequal to so arduous a service, he declined it. On the 12th of December, he pronounced a Latin funeral oration, in honor of Gov. Law, which was printed.† He wrote Latin with much facility. In September, 1752, it being the completion of the fiftieth year from the first commencement of Yale College, he delivered, at the request of the president, a Latin half-century oration. This year, he was invited to a settlement in the ministry at Kensington; but he declined the invitation. The exercise of preaching being prejudicial to his health, he determined to pursue the profession of the law, and accordingly applied himself to the study of it; not without the influence of religious considerations, which will be alluded to hereafter. In November, 1753, he took the attorney's oath, before the county court at New Haven, and practised at the bar till 1755. During this period, he studied the most important law treatises, particularly the great principles of the law of nature and of nations. The political and legal knowledge thus acquired, was of great service to him afterwards.

At the commencement in 1753, he pronounced a Latin orarion in memory of bishop Berkeley, a liberal benefactor of Yale college. In 1754, he resolved to make an effectual effort for the restoration of his health, which had been for sometime feeble. He accordingly rode to Deerfield, Mass., Boston, Newport, R. I., New York, and Philadelphia; about 1,000 miles. He attended the commencement in Cambridge, where he received the degree of A. M. On the 5th of February, 1755, he pronounced a Latin oration, in compliment to Dr Franklin, then on a visit at New Haven. A friendship now commenced between Mr Stiles and Dr. Franklin, which was never dissolved till death.

In April, being invited to preach, during the vacation, at Newport, R. I., he went to that town for the benefit of the journey, and with no view to a settlement. In May, the second church and congregation in Newport, gave him a unanimous call to settle with them in the ministry. This appointment embarrassed him, as he had fully determined to continue in the practice of the law. 'At length,' he says, 'partly, my friends, especially my father's inclination; partly, an agreeable town, and the Redwood library; partly, the voice of Providence in the unanimity of the people; partly, my love of preaching, and prospects of more leisure in pursuing study than I could expect in the law, which, however, I love to this day, induced me to yield; and I gave an affirmative answer to the church and society.'

At the commencement in September, he resigned his office as tutor in the college, which he had filled for six years, with singular usefulness and honor. The period of his life from 1747 to 1754, was the most critical, and, perhaps, the most instructive in his whole career. His mind became involved in serious difficulties, and his religious faith was severely tried. 'In the years 1747 and 1748,' to use his own language, 'I had not indeed, a disbelief, but I was in a state of skepticism, and ardently sought a clear belief of the being and attributes of God. Close attention to Dr Clarke's Demonstration of the Being and Attributes of God, in 1747, and, above all, to the views of surrounding nature, at length pretty fully established me in this fundamental doctrine. From thence to 1750, I studied the Scriptures, and had no difficulty in receiving them for the word of God. But in 1750, a conversation with a young gentleman of an amiable and virtuous character, first raised in me scruples and doubts respecting Revelation, which have cost me many a painful hour. By this time, I was so thoroughly acquainted with the Scriptures, that I had no doubt what were the fundamental doctrines of Revelation; but I had a strong doubt whether the whole was not a fable and a delusion. I was alone, there being no person of my acquaintance near me, except the young gentleman above mentioned, who labored with these doubts. I had begun to preach in 1749; and my doubts increasing till 1752, I determined to lay aside preaching, and actually adopted the attorney's oath in 1753. An infirm state of health, at this time, was a sufficient pretext for relinquishing preaching.' At the same time Mr Stiles applied himself assiduously to the study of the Bible. After a protracted and painful investigation, accompanied with earnest and constant prayer to the Father of lights, and a conscientious obedience to the divine precepts, he became comparatively established in his faith. By 1755, his doubts had entirely vanished. We may here be permitted to remark, that he had probably indulged his speculative tendencies too much, without giving adequate attention to practical duties, and without sufficient communion with spiritually-minded Christians.

Mr Stiles was ordained at Newport, on the 22d of October, 1755; on which occasion his venerable father preached a discourse replete with sound instruction, conveyed with the affection of a parent. His text was, 'Thou, therefore, my son, be strong in the grace which is in Christ Jesus.'‡ In February, 1757, Mr Stiles was married to Elizabeth Hubbard, eldest daughter of Col. John Hubbard, of New Haven, 'a woman of excellent accomplishments, intellectual, moral, and religious; and who, therefore, deservedly possessed his tenderest affection. By her prudence, and exclusive care of every thing pertaining to domestic economy, she left him in possession of his whole time, for literary pursuits and pastoral duties.'

His ardor in literary investigations continued unabated. He wrote a learned letter in Latin, to the principal of the Jesuits' college, in Mexico, in order to ascertain what discoveries the Jesuits had made in the countries beyond California. By a learned Jew from Palestine, he sent a letter to a Greek ecclesiastic, living in the Holy Land, or in Syria. Its design was, to obtain minute geographical and historical information of Western and Central Asia, and of the inhabitants. On the 23 of April, 1760, he delivered, before the Convention of Congregational Ministers of Rhode Island, a very elaborate discourse on 'Christian Union,' which was widely circulated.‖ He commenced a course of chemical experiments, and also extensive inquiries respecting the aborigines of North America. He began in 1763, an interesting correspondence with Rev. Dr Lardner, of London. Dr Franklin having presented him with Fahrenheit's thermometer, he began a series of thermometrical and meteorological observations, which he continued with very little interruption, with his own hand, till within two days of his death. They are contained in six quarto volumes.

In 1765, he wrote a letter to the principal of the university of Copenhagen, respecting some ancient Hebrew and Arabic manuscripts, which had been brought from the East. On the 28th of March, through the intervention of Dr Franklin, the university of Edinburgh conferred on him the degree of doctor in divinity. In 1766, among other correspondence, he wrote to J. Z. Holwell, Esq., author of 'Historical Accounts, relative to the Empire of Hindoostan,' who had resided thirty years in Bengal, for information respecting the Hindoo Shasters; whether the Jews at Cochin and Patna were in possession of a Hebrew Pentateuch, etc. In a letter to Rev. Dr Welles, he says, 'I am stationed in a very difficult part of the Lord's vineyard, though, I thank God, with great tranquillity and happiness in my flock.'

(*To be concluded.*)

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* The members of his class were eleven in number. Among them were Hon. Lewis Morris, and Hon. John M. Scott, members of congress. Rev. Elihu Spencer, D. D., and Rev. John Brainerd, a missionary, and brother of David Brainerd.

† The following is a specimen; 'Gloria conservandæ reipublicæ, ac perite per procellas intestinas periculosissimasque confusiones fortiter et clementer administrandæ, sit soli, sapienti, et illustrissimo LAW.'

‡ Rev. Isaac Stiles died May 14, 1760, aged sixty-three. He was ordained to the pastoral care of the church in North Haven, November 11, 1724. His second wife was Esther Hooker of Farmington, by whom he had ten children.

‖ Some account of this sermon may be seen in the Quarterly Register, vol. vii. p. 20.

MISCELLANEOUS.

STEAM NAVIGATION TO ENGLAND.

On this interesting subject we find the following communication in a late Number of the New York Journal of Commerce:

An extract in your paper from the London Nautical Magazine for January, relative to navigation by steam between this country and Great Britain, may excite some notice; and it may not be amiss for your readers to be informed of the establishment of a company, called the British and American Steam Navigation Company, with a capital of £500,000 sterling, all subscribed. The shares were allotted at the latest dates, and probably ere this contracts are made for building two steamers of 1200 tons each. The confidence in England in this enterprise is clearly shown by the fact, that the stock, which was divided into 5,000 shares, was more than doubly subscribed in the ten days the books of subscriptions were open. It may now be hoped that this great enterprise, backed by such a capital, will be successfully prosecuted. A plan has been on foot to establish a company here; and, with this view it has been proposed to apply for a charter, with a capital of 500,000 dollars, with the privilege of increasing it to a million. There certainly can be no reason why our British friends should outstrip us in prosecuting the trade between the two countres, more especially as the enterprise of our countrymen has been fully manifested in the numerous lines of packet ships which run to and from this to Europe. True it is, that the experience of deep sea navigation is nearly all on the side of Great Britain; but why shall not we profit by their experience, and carry the thing into successful operation? It needs nothing but the application of American enterprise.

BROUGHAM AND HORNER.—I recollect meeting Mr Brougham well. I met him at Mr Sharp's with Mr Horner. They were then aspirants for political adventures. Mr Horner bore in his conversation and demeanor evidence of that straightforward and generous frankness which characterised him through life. You saw or rather you felt, that you could rely upon his integrity. His mind was better fitted to reconcile discrepancies than to discover analogies. He had fine, nay, even high talent, rather than genius. Mr Brougham, on the contrary, had an apparent restlessness, consciousness, not of superior powers, but of superior activity, a man whose heart was placed in what should have been his head; you were never sure of him—you always doubted his sincerity. He was at that time a hangeron upon Lord Holland, Mr Horner being under the auspices of Lord Lansdowne. From that time, I lost sight of Mr Brougham for sometime. When we next met, the subject of the parliamentary debates was alluded to, previously to which Mr Brougham had expressed opinions which were in unison with my own upon a matter at that time of great public interest. I said 'I could never rely upon what was given for the future in the newspapers, as they had made him say directly the contrary; I was glad to be undeceived.' 'Oh,' said Brougham, in a tone of voice half confidential and half jocular, 'Oh, it was very true I said so in Parliament, where there is a party, but ye know better.' *I said nothing; but I did not forget it.—Coleridge's Letters Conversations ect.*

HAVERSTRAW, March 11.—*Destruction of a whole Family by the Cold.*—We have just learned the particulars of one of the most melancholy circumstances it has ever fallen to our lot to record. During the protracted inclement weather, much fear has been entertained for the safety of the more poor and destitute inhabitants that reside far up the mountains, and to approach whom has been impossible, from the vast body of snow on the ground. The few warm days have, in a measure, dissipated the immense snow-drifts, and persons have ventured into the mountains in quest of timber and wood, or in pursuit of game. Many are the objects of suffering and distress that issue from the mountain cabins, some with frozen feet, some with frozen hands, and some brought to the verge of the grave by absolute hunger. Last Saturday a person was passing through the mountain, when, beyond the Orange county line, he saw a man, near a cabin, in a sitting posture, and partly covered with snow. On approaching, he discovered that he was frozen to death, and that he held in his hand a wooden shovel, with which he had evidently been laboring to open a passage from his snow-bound habitation. Satisfying himself that the man had been some time dead, he entered the cabin, upon the floor of which, to his infinite horror, he found the frozen bodies of a middle aged woman and two children. He immediately raised the neighbors, the nearest of whom resided at the distance of a mile and a half, and on further examination, it was ascertained, from appearances, that they had consumed every particle of food and fuel, and perceiving no likelihood of the storm abating, it is supposed that the father was attempting to clear a path to some wood, which lay a short distance from the cabin, when he expired; and the mother and children, being destitute of food and fire and poorly clad, could not have long survived him. It is difficult to imagine a situation more replete with horror and distress than was that of this unfortunate family, when they felt all the torments of cold, hunger and approaching death. —*North River Times.*

SLEEP.

We have often heard it lamented that so much time was lost in sleep, and the spirit of reform has not failed to point out the *maximum* quantity of sleep which a conscientious man should allow himself; the quantity being, of course much less than has hitherto been supposed necessary for the refreshment of nature. Some may devote too much time to sleep, but they who are disposed to err on the opposite extreme, may receive instruction from the following just remarks in Robertson's Treatise on Diet.—*Presbyterian.*

'Habit influences greatly the quantity of sleep that is required by men of any age, or engaged in any occupation. I am not about to advocate the curtailment of any of the revenue that is justly due to the drowsy god. A man may use himself to so little sleep, as to be thereby greatly the loser in his waking moments. This seems to have been little, if at all, noticed, but it will be almost always found that those persons who boast of spending in sleep no more than four or five hours in the twenty-four, devote a far greater portion of the day than their fellows to absolute mental and bodily inaction—to a state of dreamy and useless vacancy. I believe that sleep cannot be robbed of its dues without adding materially, and in greater proportion than the time taken from it, to that wasted in those waking reveries.'

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From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

SPRINGFIELD, June 13, 1835.

DEAR SIR—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

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With great respect, your obedient and obliged,
W. B. CALHOUN.

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